Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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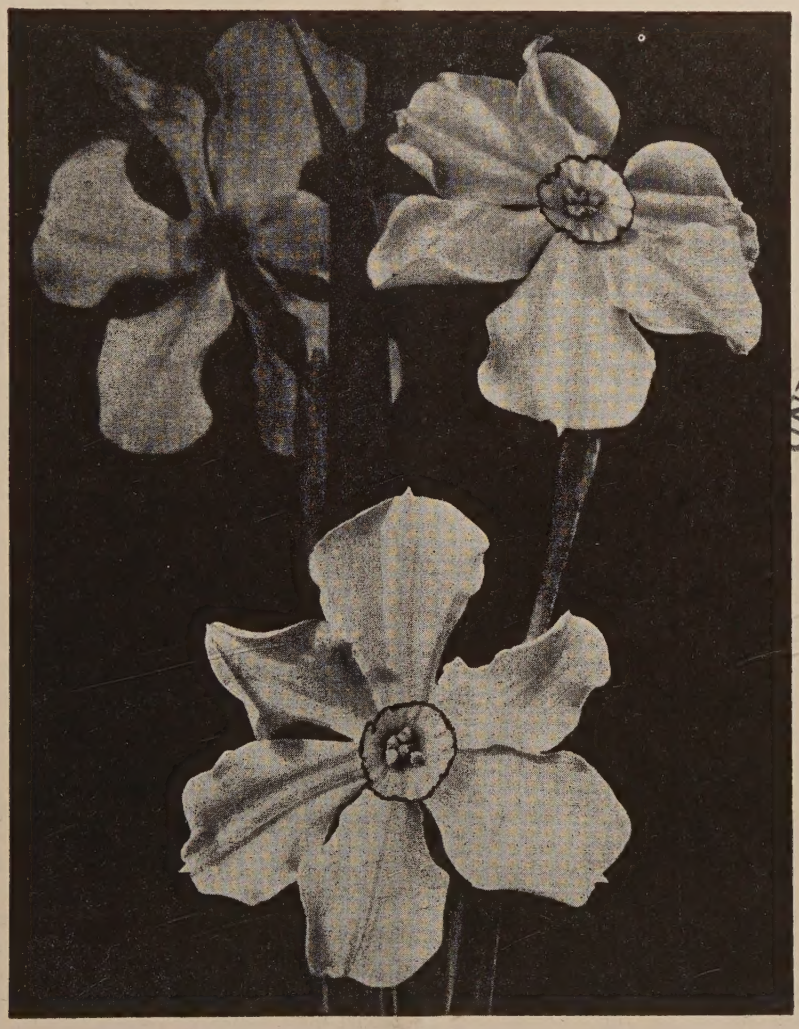

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April 25, 1951

FROM COVER TO COVER

IS YOUR CHURCH SEEKING A BUILDING FUND? asks Lewis G. Wells, vice chairman of the board of The Wells Organizations, Washington Building, Washington, D. C. ..... Page 3

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READERS WRITE

Reply From I.C.U.

We greatly appreciate the support you gave to the Japan International Christian University in your editorial "Denominational Co-operation" which appeared in the April 11th issue. The following sentence particularly impressed us: "Clearly the Christians of America are under a moral obligation to follow through with the plans for ICU, and Methodists will take second place to none in their devotion to this opportunity to create a great Christian university in Japan."

From the beginning of the planning for ICU Week it has been fully understood that The Methodist Church would not be able to participate because of prior commitments. We have every reason to believe that it will do its full share in this essential missionary project. We have, by the way, never made an issue of any lack of co-operation on the part of Methodists. On the contrary, we have done everything possible to reveal the splendid co-operation which The Methodist Church has given and is still giving.

There are, however, several points in your editorial which should have further explanation.

1. ICU is to be predominantly a graduate university. But it must have an undergraduate College of Liberal Arts. This is a prerequisite for the charter of the university under Japanese law. It is also necessary, in connection with the Graduate School of Education which is basic to the contribution we must make to the Japanese educational system.

2. Everything possible is being done to prevent any overlapping between the existing mission colleges and the new university. There has been the most careful clearance at this point regarding curriculum and type of student body. Moreover, all of the denominational colleges in Japan are represented on the Board of Trustees or Councillors of ICU.

3. The $500,000 contributed by Methodists to help finance the organization and promotion of the university was not to be returned to The Methodist Church, but (according to the minutes of the executive committee, October 18, 1948) was to be "returned to the board of founders to be utilized for the erection of buildings or other university needs."

4. Since the ICU executive committee is made up of *denominational* representatives it is a little unfair to say that we are making "arbitrary decisions" without proper denominational clearance. Moreover, the date for ICU Week was recommended by denominational promotional leaders at a special meeting.

Although I have been with the foundation only a month and a half, I have found excellent co-operation on the part of denominational and interdenominational bodies. They have gone far out of their way to be helpful in regard to ICU Week. Such interdenominational co-operation is most encouraging.

Again we express thanks for your continued support and we pray that together we may be able to build this great Christian university in Japan.

STANLEY I. STUBER,
Executive Secretary
Japan Internat'l Christian University Foundation, Inc., New York City.

Likes The Layman

I would suggest that we, as a church, through our elected leaders, speak out in our world as the prophets of old or else fold up. Let us have an official utterance more along the line of the Stanley Wallace statements in his article on "The Laymen Speaking" in the April 4th ZIONS HERALD. May I quote him. "I can remember when the Nazis bombed Rotterdam. We were horrified at this wanton murder of women and children. Today we have repeated this murder a hundred times in Korea. Town after town has been leveled. Our newspapers boast of the complete destruction of these cities and we are supposed to take pride in the accomplishments of MacArthur and the other generals."

Let our bishops and other church officials speak out.

Then Mr. Wallace quotes a William Well article in *Harpers*. "For the United States now engaged in actual war has been, and still is, unable to make up its mind whether it is fighting for the preservation of capitalism or of democracy. It would seem that until it has made up its mind we could stop murdering in Korea."

May I ask, what would have been Jesus' attitude toward our country's failure to provide wheat for the millions of people starving in India, just because India's leaders do not think just as we want them to think politically?

Oh, let our spiritual leaders so tarry with God that they can speak forth to us and to the whole world, and say, "thus saith the Lord." Oh, some prophets, some prophets of God we need. And we need some soon, before it is too late.

(Rev.) J. ROBERT TREGANZA,
Milan, N.H.

Scientists Appreciate It

The March 28th issue of ZIONS HERALD, containing your fine editorial regarding the banning of Christian Science in East Germany, has just come to my desk. I have taken great pleasure in showing it to Mr. George Channing, manager of Christian Science Committees on Publication.

Both Mr. Channing and I deeply appreciate your sound and clear-cut expressions on the subject of religious freedom. Like you, we feel that recognition of the right of individual conscience is fundamental to Christianity and to human freedom.

I am sure you must know how much we enjoy seeing your excellent magazine in our office.

DEWITT JOHN,
Chief, News and Radio Division
The First Church of Christ, Scientist
Boston, Mass.

Appreciated Mr. Uphaus

It certainly was most heartening to read Mr. Uphaus' article, "The Christian and Peace."

The Springfield Minute Women for Peace, of which I am a member, have had to withstand a barrage of criticism because of our stand regarding our government's foreign policy.

We sponsored three of the delegates to the Warsaw Peace Congress who spoke at our Peace Rally weekend. Only 70 people attended what I felt was an evening of enlightenment.

I understand that 25,000 people attended the opening of the Lincoln race track. How tragic a contrast!

(Mrs.) RUTH C. DENNIS,
Springfield, Mass.

Is Your Church Seeking A Building Fund?

LEWIS G. WELLS

This article was written at the request of the editor of "Church Management" and is reprinted from that journal. The purpose of the original publication was not to sell any particular service but to suggest a tried and practical method of taking the first steps in the organization of a church building, expansion or improvement program.

Just as no two fingerprints are identical, so is it probably true that no two churches ever started their building fund programs in exactly the same manner. However, there are certain basic fundamentals and concepts that normally are evident in most successful church building fund programs. These general patterns are usually the same for small churches with $10,000 improvement programs and large churches that are building $1,000,000 plants.

Regardless of the size of a program, it is most important that it be analyzed, planned, organized, co-ordinated and executed on a business-like basis. In attempting to determine the reasons why many urgently-needed building programs have become "stuck on dead center" or unnecessarily curtailed, it has been found that some important phase of the planning, organizing or reporting has been overlooked or acted upon at the wrong time, which has allowed for conscientious objections and divisions of opinion that frequently result in organized opposition to at least a part of the building program.

Building Program Committee

As soon as there is evidence of the need for a building program, the official church groups should do two things: (1) agree that an organized building program should be considered, and (2) select a chairman for a building program committee. This man should be an active church leader who is one of the five largest givers to the annual church budget. He should be the man whose signature on an invitation would assure the largest attendance at a meeting of church members. He does not have to be a forceful speaker or high-pressure salesman, but he should be the kind of man in whom all of the church leaders — including the ten or twenty largest givers to the annual budget — would have the greatest possible confidence.

He should be given authority to select his own committee which should consist of five persons, namely himself, the minister and three sub-committee chairmen: (a) activities requirements committee chairman, (b) building fund committee chairman and (c) construction committee chairman.

Activities Requirements Committee

The chairman of the activities requirements committee, in addition to being a member of the building program committee, should assume the responsibility for making a comprehensive analysis of the church activities for the past, present and future. He should appoint as members of his sub-committee the chairman or head of every active department or committee connected with the church. Each of these committee members is usually assigned a specific part of the analysis of the church activities requirements. In accepting these assignments they can organize small committees of their own to assist them with their part of the work. In other words, there is no limit to the number of persons who can take part in some phase of this committee's activities — the more, the better.

This activities requirements committee should be careful to confine its functions to "intangibles" such as recommending the number of people to be seated in the sanctuary, instead of the size of the sanctuary. For example, this committee should consider the number of people for which a dining hall should be constructed but should not calculate the size of the dining room or of the kitchen.

Building Fund Committee

The chairman of the building fund committee should be a member of the building program committee and in addition should organize his own sub-committee for the purpose of obtaining the maximum amount of money that will be needed for the building program.

He should enlist seven committee members of whom at least five are from among the ten largest givers to the annual budget. The other two should be active church leaders representing important groups of members. One of the members of this committee can be a woman but all the others should be men. It is obvious that the chairman of this Building Fund Committee should be one of the five largest givers to the church budget as well as an active church leader.

This committee should make a careful analysis of all the current assets of the church to locate all funds available for building purposes and to find out if there is any property that can be sold for this purpose. Such amounts, combined with a conservative loan to be amortized by payments from the annual budget, frequently make it unnecessary to conduct a building fund campaign.

However, as soon as it is apparent that a building fund campaign will be required, the chairman of the building fund committee should contact a fund-raising organization, such as ours, for voluntary advice about the normal fund-raising potentials and campaign plans. On request, questionnaires are available for this purpose. This type of service is rendered without cost or obligation for projects of any size, even though it is not usually practical to employ the professional services of a fund-raising organization if the amount to be raised is less than $50,000.

Construction Committee

The chairman of the construction committee, in addition to being a member of the building program committee, should be responsible for the organization of a committee that will plan and supervise the construction activities. This committee's responsibilities should include the acquisition of new or additional real estate. It should

(Continued on Page 22)

Czech Communism Sees Itself

DAVID WESLEY SOPER

We are familiar with communism from our own point of view. We are perhaps less familiar with communism as seen in its own eyes. It is my privilege to present "the other side of the story." A Czech convinced to the marrow of the truth of communism, shall speak for himself.

My appointment was for ten a. m. at Communist Headquarters. I had been warned to guard my speech from the moment I entered the building, for the elevator porters would certainly have been informed of my visit.

There had been some miscarriage of efficiency, however, for, though the appointment had been made by an official in my hearing, no one at headquarters knew anything about it. Bedrick Geminder, assigned to interview me in the absence of Rudolph Slansky (General Secretary of the Communist Party and therefore actual master of Czechoslovakia), had not come down to his office. Geminder might come in at eleven o'clock. Finally, a young woman appeared, speaking very little English, and, at my request, phoned to confirm that the appointment had been made. Within a few minutes I was ushered into a private office and presented to Hanus Lomsky, deputy of Geminder and Slansky. He apologized profusely for the inconvenience I had experienced, and for the failure of a Communist official to keep an appointment. He mentioned that confusion was not uncommon at headquarters, that some lack of smoothness was inevitable in the new government.

Lomsky was a most gracious individual, and I confess I liked him immensely. Handsome, intelligent, and with his British English, he reminded me strongly of a youthful Oxford Don. He had lived in England during the war, at a distance from Hitler's anti-Semitic mania. During the same period Geminder and Slansky, also Jews, had lived in Moscow, whence they had returned to direct Czech Communism.

By way of starting the interview I explained that sympathy existed in America for the Czech experiment, since Americans widely believed in the economic brotherhood of man, and could not but approve legitimate measures to translate the idea into reality. However, I continued, Americans were widely out of sympathy with one-party dictatorships. Lomsky smiled, and replied: "Yes, of course, I understand the Western two-party system, though I do not believe in it."

With this introduction I proceeded to my first topic: "Being a professor of religion in an American college and an ordained minister, I am interested in your own religious background." Lomsky had not, I think, expected this kind of question, but received it courteously. "I am a Jew. I was raised in an extremely religious Jewish home. My parents, who died here during the German occupation were devout members of an orthodox synagogue. I am an atheist. I do not know the religious backgrounds of Geminder or Slansky."

"Is there an essential connection, in your opinion," I asked, "between communism and atheism?" At once Lomsky replied: "In the original Marxist materialism there was, of course, a necessary atheism. However, in communism as it now exists in the Soviet Union and in Czechoslovakia, there is no necessary link. On the contrary, it is recognized that there is much common ground with religion. Historical Christianity, of course, was preoccupied with other-worldliness; it was therefore irreconcilable with communist this-worldliness."

"But," I replied, "in the Sermon on the Mount, with its Golden Rule, 'As you would that men should do unto you, do ye even so unto them;' there has always been a clear this-worldly implication."

"Yes," said Lomsky. "I myself believe that Christ did teach economic as well as spiritual brotherhood, but his followers have not always understood him."

"Also," I added, "as you know many persons, who are not materialists, have acknowledged a profound influence from Marx — Nicholas Berdiaeff, for example, a leader in the revolt against the Czar, a member of the Kerensky Government, and one of the great Christian thinkers." I outlined briefly my 1947 interview with Berdiaeff in southern France.

"Yes," said Lomsky. "There have been many such men. My father, with whom I used to discuss my political and economic philosophy, never approved of my atheism. In fact, he heartily disapproved of it. But he did agree with me on economics."

"Pursuing the theme of religion," I continued, "is the new government program, to pay all clergymen's salaries, designed to strengthen or weaken religion?" I acknowledged that the question might be unanswerable. It was widely believed, I explained, that state support of the clergy meant an inevitable decrease in spiritual vitality. For example, in a Sudetenland city, evacuated by the Germans, a church building was now used, at different hours, by two Czech state churches and one free church. The Czechoslovak National Church claimed three thousand members in the city, but had from six to nine persons at its worship. The Czech Brethren or Presbyterian Church claimed nine hundred members, but had fifteen at its service. The Methodist Church had sixty members in the area, but received eighty each Sunday for song and sermon. Would state payment of clergy salaries have a sim-

". . . When a man swims in deep waters he has no time to gesture wildly with his hands; he will need them, as well as all the other energies at his command, to stay afloat. When religion takes possession of you it will require all the energies at your command to commit yourself fully to it."

* * * *

"On Guard," by Joseph R. Sizoo, Garden City Books, Garden City, N.Y.

ar effect throughout Czechoslovakia, and was this effect ne purpose of the measure?

"Not at all," said Lomsky. "The purpose is a very simple ne. We wish to make clergymen officials of the state, in rder to secure their help in promoting the well-being of ne community as a whole. You see, communist morality neans that the community must take precedence over the ndividual, though the individual is important also. In me of harvest, for example, when city dwellers must help ather the crops lest they be destroyed, we want the astors to urge their congregations to participate. Where-ver there is a community need, we want the clergy to ally their people to help."

"Christianity, of course," said I, "regards the community s of great importance, but views the individual soul as of ternal worth to God; other aspects of personality than conomic and this-worldly ones must therefore be taken nto account."

"To communism also," said Lomsky, "the individual is mportant for more than economic reasons. After all, what is the community but the individuals who compose t? It is really for the individual's total well-being, not nly his material advantage, that our regime exists."

"Would any change be made," I inquired, "in the pres-ent teaching of religion in the public schools?" "None," aid Lomsky. I pointed out, smiling, that it might be of nterest to him that considerably more religion, indeed considerably more Christianity, was publicly taught in communist Czechoslovakia than in capitalist America. Two hours a week, with serious assignments for credit, were offered through the student's sixteenth year. As the Czech Minister of Information had put it: "We do not want our children to learn about Caesar and not about Jesus Christ." Lomsky, an atheist, was deeply amused that religious education was illegal in American public schools.

"Has there been, "I asked, "any special conflict between the new government and the Czech churches?" "Only with the Roman Catholic Church," Lomsky replied. "You mean," I asked, "because of its ecumenical character cent-ered not in Prague but in Rome?" "No," he answered. "Rather because the Catholic church never protested against the German atrocities here, apparently approving German anti-Semitism, yet the same church widely criti-cizes the communist program. And yet," he added, smil-ing, "the statement often heard is partly true — 'In Czech-oslovakia all our Communists are Catholics,' for, after all, seven out of ten Czechs are Catholics, at least in name."

MY NEXT QUESTION moved to a different theme: "Is the purpose of the new regime to establish an independent Czech state, or to make Czechoslovakia a Russian province?" "There is no other purpose," Lomsky replied, "than to make Czechoslovakia entirely independ-ent, a true nation on its own account, yet ideologically one with the Soviet Union."

"What three things," I asked, "would you list as the major accomplishments to date of the new government?" "That is easy to do," replied Lomsky. "First of all I would mention international security. Munich will not happen again. We have given Czechoslovakia standing among the nations; it need no longer depend on the self-interested whims of England and France, of a Chamber-lain or a Herriot. We have at last secured for Czecho-slovakia independence from outside forces. We cannot again be treated like step-children by Western powers willing to sacrifice us to save their own skins.

OUR SECOND ACHIEVEMENT is freedom from want. We have destroyed inflation. We have abol-ished unemployment; we have given all workers a sense of ownership in their industries, a real security in their jobs. They are no longer dependent upon the whims of proprietors, nor robbed to make capitalists rich. They neither have to beg for work nor bow and scrape like slaves before capitalist masters. They know at last that they are the masters, that no one can take their jobs away from them, that they need not fear unemployment. Every man in Czechoslovakia can have a work-permit and en-joy his share in the profits formerly accumulated for un-productive owners."

"What has happened to business concerns that have not shown a profit under communist management?" I asked. He replied: "If of value to the people, they have been sub-sidized. If not, they have been renovated or liquidated, as under private management." The system seemed to me, in fact, not communism, but state capitalism.

"Does not unemployment exist in a new form?" I asked. "That is, what of the former owner of a factory, whose business was nationalized since he had more than fifty employees, who is not acceptable to the workers' commit-tee now in charge? Can he secure a work permit?" "Yes, certainly," said Lomsky. "The difficulty has often been that former owners could do nothing. They had never worked usefully, and in the new regime no place could be found for them. If they work at all, it has to be at some menial task for which skill is not required. There have never been more than eight thousand such persons in the whole Republic, and that number is now diminished since many have found something to do. A few have been too proud to apply for work permits, preferring to lean on friends, or even to starve."

"Has there not been some discrimination," I asked, "against workers, peasants, or former owners, who voted the white ballot in the last election?" "None whatsoever," asserted Lomsky. "The leader, Zapototsky, recently stated in a public address that no discrimination existed, or would exist, against non-Communists. All workers, whether Communists or not, are entitled to receive work cards, and to share in the benefits of the new regime. And, in many cases, former owners, who were skillful managers, are now employed as operators or directors in their own industries."

"Do these directors receive larger salaries than average workers?" "Of course," said Lomsky. "Much larger."

I remembered a Czech factory-owner, whose story had been related to me by a Prague pastor. He had enlarged his business in twenty years from one to six hundred em-ployees. Under the new government he had been promptly dismissed as manager of his own business. But the Com-

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Unitarian Revival Meetings

The Beacon Hill restraint with which the Unitarians have announced their Boston evangelistic meetings of this week, may go down in the history of evangelism. For three days at the famed old Arlington Street Church, the Rev. Preston Bradley of Peoples Unitarian Church in Chicago, will hold a preaching mission. In making the announcement, the Rev. Carl Seaward of Dorchester has said, "A Unitarian Preaching Mission is different: there is no 'sawdust trail,' no public testimonies and confessions, no question and answer period, and none will be worked up into a frenzy. The Unitarian way of evangelizing its faith is by direct, fiery and prophetic preaching, intellectually conceived and rationally proclaimed. The mission is planned to increase a fervent spirit of rededication in those who sense the need of reassurance and greater courage and faith, and who seek the Christian answer in a world of catastrophe."

Actually the Unitarians have sounded a call for evangelism which, with but slight editing, could be used by the Methodist Board of Evangelism. We like the words fire and prophetic, and while we Methodists have not learned how to "intellectually conceive and rationally proclaim" all fire and propheticism, we most certainly will agree to try! We have long had a tradition in Methodist quarters that our theolog should be intellectually respectable, and if the Un tarians will let us in on that basis, then many of would like to go to their revival meetings! We wis that the meetings would last more than three day and that wish might be fulfilled if there is fire an propheticism in the Arlington Street Church! Ma be the preaching mission will turn out to be a "pr tracted meetin'."

Old Soldiers Fade Away

General MacArthur's dramatic appearance befor the Congress of The United States brought forth fron the people of this nation an almost unanimous emo tional response. With every moment of the General' address filled with emotion, and with every momen expectantly waited for, it will go down in history a one of the important pronouncements of this genera tion.

The definitions of terms are yet to be cleared. Di the General mean that there was agreement on hi military policy, or on his political policy? Has th high command been forced to compromise its view to harmonize with those of the administration? I the President of the United States commander-in-chief in name, or in fact?

The General made it clear that he still stands by his statement of September of 1945 when he said that "the problem is basically theological. . . . It must be of the spirit if we are to save the flesh." He also made it clear that war has outlived its usefulness as an effective means of settling international disputes. He paid his respects to the role of Christianity as an alternative to the totalitarianism that bids for rule in Asia.

The basis for the disagreement with the MacArthur speech is largely on whether or not we must wage a global war on Russian Communism. The General implies that we must do this; the United Nations as well as the Truman administration thinks that we must try every possible alternative to avoid a general war. It is fortunate that the General has made it clear that he has no political ambitions, for if he did, he would identify himself and the Republican Party with a clear-cut policy of militarism. For while General MacArthur has graciously "toasted the dove of peace," he has made it clear that he believes in war as the only means of settling the current Asiatic dispute.

President Truman believes that war is not inevitable, yet he has not shown us why. The weakness of the

administration is again apparent as we seek an effective alternative to the popularity of the MacArthur position. Stewart Alsop in his "Matter of Fact" column in last week's *New York Herald Tribune* said, "Fortunately for the sanity of the human race, the future is unknowable."

It may well be that the solution to this great debate will come from a military stalemate. Many people of high authority believe that Russia is afraid of entering a global war because of our atomic stockpile, but that is merely a temporary solace. The alternatives to war or appeasement are bound up with a rediscovery and a reconversion to the Christian ideology of our democracy. Clearly there is hope that Japan can take its place in the family of democratic nations: both sides of the controversy agree to that. It may well be that the demonstration of democracy in Japan could be our effective alternative to war because it would be a demonstration of the freedom that is possible apart from the totalitarianism of communism and fascism. If by the democratic process we can provide a way of helping the people of Japan, and do it so effectively that there is no doubt about its security, then clearly the same thing can happen in China and Indo-China and Manchuria and the remainder of the areas seething with unrest.

If General MacArthur meant what he said about old soldiers, then his speech might well be labeled as a beginning of a process which will make war fade away too. If we must enter into a military stalemate, then during the interim there is nothing to stop us from showing the unbelieving world that we believe peace and democracy are possible.

Conferences For Young Men

On May 4th a large number of young men from the Boston Area of The Methodist Church will gather at Boston University School of Theology for a two day session with Bishop John Wesley Lord to discuss the appeal of the Christian ministry as a life career. Pastors from the 783 New England churches have been asked to bring boys of senior high school age to these sessions where they can have many of their questions answered about the nature of the Christian ministry, the spiritual and intellectual requirements, and the challenges which this career offers.

These Bishops' Conferences for Young Men are being held in many areas of The Methodist Church as part of the current phase of the denomination's Advance for Christ and His Church. Methodists are badly in need of more ministers to fill pulpits in more than 40,000 parishes; more important than numbers, however, is the work of finding the very finest young men to do this important work. Our bishops are to be commended for co-operating in this church-wide effort to raise up an army of adequately trained and equipped men to enter the ministry of the Christian church.

No Matter How It Is Sliced

One of the sorrows to be faced squarely by a Pennsylvanian living in far off New England is that he cannot find Lebanon baloney. Baloney is as normal in Pennsylvania as Saturday night baked beans are in New England. Having expressed that sorrow, it must be here affirmed that no matter how far this editor is from Lebanon baloney, he can still recognize it in all of its nefarious forms. Last week we picked up a scent and noted that old maxim that "no matter how thin it is sliced, it's still baloney!" The scent came from a speech made by the bishop of the Roman Catholic Church in Wheeling, West Va. He proclaimed that there is a distinction between "indiscreet commercial gambling" and "entertainment gambling." He went on to say that wherever gambling is part of the social life of the community, it should not be condemned. The good bishop then went on to say that church bingo games provide an evening's diversion.

Further developments on this business of trying to say when gambling is good and when it is evil came from Columbus, Ohio, where the county prosecutor has ruled that church bingo is legal even though it has been banned for other purposes. Apparently the Ohio bingo players at church affairs do it to raise money for their philanthropic purposes, while the Wheeling gamblers just do it for fun.

In our opinion it is still gambling and no matter how it is sliced, like baloney, it is still the same. The Wheeling, West. Va. bishop said, "The prissiness and puritanical outlook on bingo is ridiculous." Maybe it is, but we didn't like the looks of the gamblers that we saw recently on television either. The gambling syndicates capitalize on these little gamblers and hope that the churches will continue to train more and better gamblers so that when they want more than "an evening of diversion" or get tired of raising money for philanthropies, they will be conditioned to go over to the big-time and help support the Lucky Luciano's and the Frank Costello's.

Is God With The Successful State?

CHARLES M. McCONNELL

Church School Lesson For May 6th.

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II SAMUEL 5:1-5; 8:15. I CHRONICLES 22:17-19.

King David's Path to Kingship.

David has been rated as Israel's most famous king. He was a strange combination of sins and virtues and the balance seems to be on the side of righteousness in his character and achievements. He must be judged by the standards of his own time and he measured up well to what was expected of a king of Israel when there was no popular election of leaders. He claimed no divine rights as king of Israel and was not like some modern day dictators who shoot, connive and badger their way to power in the name of some flimsy "ism" which covers their naked selfishness.

It is a continual source of wonder, and to many people a puzzle, why and how kings come about and get into places of leadership. Of one thing we may be sure about kings; — they do not just happen or arrive out of nowhere. The idea of divine right does not explain kings or dictators. They do not arrive always under their own power but are actually drafted into leadership. Few if any leaders object to power, and many start out with a real lust for power, prestige and absolute sovereignty over people. There are many good men who become kings or their equivalent by starting with good ideas, fairly pure motives and with no foul purpose. As they gather the moss of power and the real kow-towing and special privileges roll up, they lose their humility and become men of destiny in their own eyes. Then it is time for the people to beware and assert their rights.

Occasionally a leader rises to the challenge of a great responsibility after he gets into office. The crown has at times increased the size of a king's brain instead of his hat band.

Democratic Leadership

The lesson chosen to set forth David's kingship in some detail begins with a very democratic report, "Then came all the tribes of Israel to David in Hebron, and spake saying, Behold, we are thy bone and thy flesh." They went on to tell him that "The Lord said unto thee, thou shalt be shepherd of my people Israel." The elders came along later and David made a covenant with them.

He was reported to have "executed justice and righteousness unto all his people." His reign was over a forty year period.

This king business raises a knotty problem for us in our troubled times when we are finding it hard to find the right kind of leaders. We have reached the sad point when rarely a strong, competent and far sighted person reaches the highest places of leadership in our democrac The best men do not get into leadership on every occasio We have to worry along with less than average leade who too often have little beyond the ability to secure vot for office to qualify them as leaders. It is tragic when o of the little men who can make a showing in their garde or cow pastures or executive offices, becomes elected to a office to round out his career of harmless mediocrity.

The sacrifices and tribulations which kings of any nam or breed have to make in order to even become elected a too great to expect many good men to make. They a torn apart by ruthless office seekers and rival party ca didates until they look bad even to their admirers. D mocracy has few if any more important problems than th of choosing leaders. It can almost be stated as a har fact that anyone today who actively seeks leadership looked upon as one who seeks something for himse instead of for the people he leads. This is the hazard o free choice of leaders. It is an open field for selfishnes

The People's Choice and Duty

When a leader takes office the mud begins to fly and th opposition tunes up in a raucous war cry "turn the rascal out." We sit back and criticize the men we have electe without making sure we have chosen wisely. The leade has to make his way in the face of hostile criticism ove almost everything he does.

What duty have "we the people" in a democracy in mak ing good leadership effective? It is our duty to mak known our own will and vote through our executives. I we leave them to their own devices they may come u with some questionable decisions at very critical times

David was a shepherd king and his people wanted t be treated as sheep. We should discard this sheep-shep herd relation and learn to give the shepherd some advic and some very clear directives. When we run around wit the wide open faces of sheep with wool over our eyes wha can we expect a leader to do but fleece us?

Right now the people of the world and America are sorely in need of leaders who will carry out the will of the people. We have allowed many leaders to take ove the countries and use them as their own private domains.

We come finally to the question of the lesson topic— "Is God with the successful state?" This is a question which has no answer. It all depends on what kind of success the question means. If success means military might or acreage or power the answer is no. If God wanted to raise mighty nations by endowments of armaments and guns and planes he would have surely made some changes in the moral laws of the universe. What He must call success is something akin to righteousness and moral influence.

Just now we are at the peak of our material power and are standing in the need of prayer. Is God with us? The real question is this "Are we on God's side?"

The Race On Race

CLARENCE V. HOWELL

In the race on race the Communists are winning the millions — yellow, brown, black. For the Communists do not discriminate. They eat together, live in the same houses, sleep in the same beds, intermarry or cohabit without marriage regardless of color. Three out of five on this earth are colored. Among Negro peoples in the United States are many Communist cells.

OUR WAR OF 1861 did not free our slaves. They are not freed to this day — not allowed equal opportunity. To provide equal opportunity our Law Against Discrimination in New York State is working very well under Governor Dewey. Many Negroes are working now in factories I visit with our students wherein formerly not a Negro was to be found. The same is true in other states where a similar law is in force — New Jersey, Connecticut, New Mexico, Washington, Oregon. They are beating the Communists to it. In 1787 we wrote into our ordinance for Michigan and nearby states, "Neither slavery nor involuntary servitude permitted." During that period of our revolution several states emancipated their slaves. Then scarcely a Quaker held a slave and not one when the war of 1861 broke. We Methodists, influenced by John Wesley, declared in our conference of 1786, "We view it as contrary to the golden rule of God and of the prophets — as well as every principle of the Revolution — to hold in abject slavery souls that are capable of the image of God." To the cry, "But they are inferior," John Wesley replied, "The Africans were in no way remarkable for their stupidity while they remained in their own country." And further, "Their stupidity here is due to inhuman masters who give them no opportunity for improving their condition." But later, when the cotton gin made slavery pay on plantations and Methodists owned slaves, our conference of 1836 disclaimed "any right, wish or intention to interfere in the political relation between master and slave, as it exists in the slave holding states."

In the South slavery could have been abolished with no war. Many people opposed slavery. In Southerners' homes were stations of the "Underground Railway," else it could not have run. Only one in five white men of the South owned slaves, according to Woodrow Wilson, who was from the South. And according to the census of 1830, 3777 of the slaveholders were Negro. In 1829 North Carolina's congress voted to abolish slavery and lost by one vote only, the vote of the speaker voting in the tie. Even as late as 1827 there were more manumission societies in the South than in the North. Jim Crow was in the North, not in the South. Negro and white slaveholders chummed together, but when they went to the North to buy supplies in Philadelphia they were segregated. Many Southern gentlemen despised the plantation slave system — counted their own slaves almost as members of their families. The war itself worsened the attitude of Southerners toward the Negro. The defeat fell upon the Negro. Now "White Southerners are prepared to abstain from many liberties and to sacrifice many advantages for the purpose of withholding them from the Negro," writes Myrdal, Swedish scholar brought here by the Carnagie Fund to study race relations.

Most people come by their attitude on color by a different route than we, with differing environing conditions. In France to this day there is no antipathy even to intermarriage with Africans. Many an American Negro has had to go to France to attain recognition for his genius in art or literature or music. An honorary member of the Anthropological Society of Paris is the source to whom I am indebted for much information on interracial mixture. Why is he not a member of such a society in the United States? In Hitler's armies mulatto sons of French African Senegelese troops stationed in Germany after the first world war marched side by side in the same companies with other Germans. We segregated mulattoes in our armies, even now in Korea. We have added another item for Orientals to hate — color prejudice.

In unions where Communists have the influence there is no discrimination. In the great National Maritime Union there is a Negro Left-Wing secretary and other Negro leaders. When calls come into the hiring hall for "able bodied seamen" they send down the "First man on the bench" regardless of color.

JAMES W. FORD, candidate for Vice President of the United States more than once on the Communist Party ticket, quotes Karl Marx, writing about 1861: "Labor cannot emancipate itself in the white skin where in the black it is branded." ("Das Kapital" Vol. I, p. 329.) Benjamin J. Davis, Negro lawyer, when a New York City Councilman, wrote, "The position of the Communist Party of the United States on the question of Negro rights is that the Negro people are entitled to immediate and unconditional political, social and economic equality in all aspects of American life, civil and military." On this basis the Communists are winning.

Paul Robeson's son lived a few years in the Soviet Union and returned to his native U.S.A. when a lad of 14 years. Said he, "They call themselves atheists. People here call themselves Christians. But *they* treated me as an equal. Not here!"

"No Dogs or Chinese Allowed" were the signs put up in the parks in China in concessions taken from the Chinese by force and violence. "On account of that stigma we lose," said a professor in New York City last July who had seen such signs when he lived in China. Soon we lost! Stirred by what such signs symbolized an army of a half million moved down through the mountain passes of North Korea on to our poor boys who were thus caught in a trap of our own making.

It's a race on race. The Communists are winning for they know what good TNT we have produced for revolution! Do not shoot the winner. Beat him at his own game!

An Open Letter To The Bishops

DANIEL L. MARSH

THE COURAGEOUS AND clear-visioned quadrennial programs which you have recommended to recent General Conferences, and the dynamic leadership you have given in realizing the ideals you have announced, prompt me to share with you a conviction formed within me on a recent visit to the Hawaiian Islands. It is this: make Hawaii Methodism's major "extracurricular" interest for the forthcoming quadrennium!

I have just returned from a visit to that "Paradise of the Pacific," and my studies and observations while there convince me that "the fields are white unto the harvest," and that we can get larger returns on investments of consecration and statesmanship made there than anywhere else in the world. There are many facts and conditions which enter into the creation of this conviction. Let me suggest a few of them:

1. Hawaii is both a foreign and a home missionary opportunity. Multiplied thousands of unevangelized Japanese, Chinese, Filipinos and Koreans are there, and yet Hawaii is a part of the United States. Thus all the emotional arguments that were ever made for winning the un-Christianized people of foreign lands to Christ, and all the fervent patriotic arguments that were ever made for winning unchurched America, and for healing the sore spots of the nation's life combine to make a doubly strong appeal for the salvation of Hawaii.

2. Hawaii is our easiest and most natural "mission field" in the whole world. It is an integral part of the United States of America. Hence there is true freedom of religion, including freedom to propagate the faith. There is no rival ecclesiastical interference, and there are no governmental restraints. Moreover, all the people are intensely American. Their loyalty is unalloyed, and their patriotism is undiluted. What we must do for these lovely and lovable new Americans — Japanese, Chinese, Korean and all the rest — is to make them understand that the very genius of America is Protestant Christianity. Not "propaganda," but simply the facts of history will make this plain. This does not mean bigoted suppression of other faiths; for one of Protestantism's greatest gifts to society is toleration, freedom of worship.

Editor's note:

Chancellor Daniel L. Marsh of Boston University has just returned from a visit to Hawaii and feels strongly moved to communicate to the bishops of The Methodist Church his opinions concerning the opportunities that are at hand. He spoke at the University of Hawaii where he received an honorary degree, met with the University Council, addressed a meeting of Hawaiian Methodist ministers and laymen, visited numerous Methodist churches throughout the islands, spoke at two different Rotary Club meetings, and delivered an address to a joint session of the House and Senate of the Hawaiian Territorial Legislature.

3. The Territory of Hawaii will undoubtedly soon be admitted as the forty-ninth state of the Union. It is the present-day counterpart of the shifting frontier of yesteryear's winning of the West when the Francis Asburys, Peter Cartwrights and multitudinous other Methodist pioneers laid the moral foundations of the vast empire that is now known as the "Middle West" and beyond. What those early Methodist leaders did for the uncouth backwoodsman explains Methodism's dominance in membership not only, but also its leadership in religion, education and every worthy reform. Likewise, the seething mobile conditions in Hawaii offer us our present opportunity to shape and mold the people for our Lord Jesus Christ.

4. The practical democracy of Hawaii is magnificent. Caucasians and Orientals of all kinds mingle together in government, work, play, church and school without any visible sign of race consciousness. The mainland of the United States has been pretty successful as a melting pot for the immigrants from the various countries of Europe.

HAWAII APPEARS TO be doing the same thing for the immigrants from the East and their descendents. This practical democracy is but the flowering of the seed sown by Christianity, and Christianity must cultivate it.

5. The strategic importance of the geographical location of the Hawaiian Islands cannot be overstated. They are at the crossroads of the Pacific, midway between America and Asia. Since the islands are where they are, and since many of their inhabitants are descendents of Asiatics, we have the opportunity, and the correlative responsibility of making them a demonstration point of true Christianity to the non-Christian peoples of Asia.

6. We have more than a score of Methodist churches there now, manned by capable pastors and filled with loyal and enthusiastic members. I visited many of our churches, and I was thrilled with their vitality and sacrificial devotion. We have in Dr. Leonard Oechsli a dynamic and constructive executive who has the confidence and respect of Methodist pastors and people not only, but also of the entire community. This nucleus, if given proper encouragement and support, can unfold and develop into a great instrument for the establishment of the Kingdom of God in that part of the earth.

7. The Methodist Church has what the situation demands. One of the most sovereign characteristics of Methodism is its courageous progressiveness, its ability to make quick answer to need, the ease with which it makes adjustment and re-adjustment to meet changing conditions, and its adaptation and appropriation and practical efficiency. It has always emphasized life and experience more than mere intellectual assent to creedal dogma. Its every church has a pastor, and every minister in good standing has an appointment. It has the ministerial personnel to do the work. Many other churches rely upon Methodism to supply their need of ministers. In spirit, in evangelistic fervor, in organizational genius, Methodism has what

he religious situation in the Hawaiian Islands needs. What should we do? The answer is simple. Let us aise money that will give us houses of worship commenurate with the dignity and importance of religion in the ives of the people. Let us establish a college in Honolulu, – at first of junior college rank, but probably moving on o become a regular four-year college. Let this junior colege form academic affiliation both with the fine Uniersity of Hawaii, and also with Methodist-related instituions on the mainland. Let us change Dr. Oechsli's title from Superintendent of the Mission to Superintendent of The Methodist Church, or some such significant term.

I recommend that the Council of Bishops hold one of its meetings between now and the General Conference of 1952 in Honolulu. Incidentally, there is no more delightful spot on the face of the planet for a meeting! But when you are there, do not spend all your time inside the meeting place: travel over the islands, especially the islands of Oahu and Hawaii, and see for yourselves the opportunity that confronts our church there today.

Race And Economics Make Africa Problem

DARRELL RANDALL

Brotherhood, to many people, is influenced by factors of convenience. The local situation does make it easier or more difficult to accept the principle of equality of opportunity for all races. While we see this illustrated within our own country in our competitive society, it might be helpful to see how it works in Africa — to see ourselves in perspective.

Try to understand, for instance, the plight of the white man in Africa whose ancestors, or himself, settled there for the purposes of making a living — just as our ancestors came to America. The past record of the white man in the treatment of the colored peoples in Africa has not been entirely generous, to say the least. Consider the white man's fear of eventual reprisals if what is sometimes called the "black flood" emerges to acquire political and economic control of that part of the world.

White people are outnumbered 4 to 1 in South Africa: 20 to 1 in South Rhodesia; 100 to 1 in Madagascar; 300 to 1 in Belgian Congo; 1,000 to 1 in Nyasaland; 4,000 to 1, among millions in Nigeria.

In the area between South Africa and the Sahara Desert, there are over a hundred million restless Africans under white government control and a population of less than a half million white people. In South Africa, which is an independent self-governing nation, complete control rests in the hands of approximately two and one-half million white people there.

Racism in such circumstances is nourished as a virtue by those who feel on the defensive. What would you do in their situation?

If you were a farmer — among the white farmers controlling nearly all of the land, and having a plentiful supply of cheap African labor, would you be willing to see that the land was redistributed so that black people could farm their own land instead of being compelled to work for white people? Would your decision be influenced by the probability that you would no longer be able to have black laborers work for you at five dollars a month?

If you were a white housewife — with a black cook, a black housekeeper, and a black gardener, would your attitude be influenced by the possibility of having to do without most of such cheap help?

If you were an American living comfortably there, representing a large corporation getting huge contracts for highly desired American industrial supplies, would you

be willing to risk the possible commission on your sales and your company's displeasure, by speaking out in the name of humanity against a materialistic system that placed profits above human needs?

South African white people frequently say: "Yes, we do have a race problem here in South Africa, and practice discrimination to protect white supremacy. But in America, they also practice discrimination against Negroes. We are in much greater danger, and therefore are justified in being even more severe than United States." Two facts are clear:

(1) The arrangement of the economic incentives of the competitive society in South Africa serves to reward white people who resist the establishment of real brotherhood. This should indicate clearly the need to study the relationship of the economic order to the genuine solution of the racial problem. If racial equality of opportunity is to be achieved, it should be related to a re-arrangement of the economic incentives within society so that one individual or one group or one race does not have a vested interest in holding someone else down.

(2) As long as there is the practice of discrimination *any place in America* it will be used by white spokesmen of South Africa and other parts of that continent, to justify even more rigid discrimination under the desperate circumstances prevailing in Africa.

Library of the
UNION THEOLOGICAL SEMIN

Books Reviewed

"The Future Is Now"

By Homer W. Carpenter. Bethany Press, St. Louis. Price, $2.50.

The Christian man may very well be dismayed by the world in which he lives today, but he has no right *as a Christian* to despair. "God hath not given us the spirit of fear, but the spirit of power, and of love, and of a sound mind."

Homer W. Carpenter, minister of the First Christian Church in Louisville, Kentucky, writes with conviction, challenge and optimism. His analysis of our present predicament is keen. "Nothing is more important," he writes, "at the moment, than a conviction of the essential vitality of civilization." (17-18) His faith that this vitality exists roots deeply in God and man.

These fourteen short chapters move with a swift style punctuated with apt illustrations drawn from a wide acquaintance with the best current thinking. This is the *hopeful* writing that ought to characterize Christianity on the advance. — *Reviewed by J. F. Olson.*

"The Way To Security"

By Henry C. Link. Doubleday Co., Inc., N.Y., 1951. Price $2.50.

This is the gospel according to the *Reader's Digest.* "Our emphasis in this book is on personal and spiritual security as contrasted with social and economic security," writes Dr. Link, and many will agree with him that spiritual security ought to have top priority in life. However, instead of establishing a realistic dynamic interaction of individual and social responsibility, Dr. Link takes a unilateral approach to life's problems. He writes, for example, "Social security, on the other hand, lulls people into a state of inaction and stagnation which develops, in time, into a state of jitters. Thus social security creates the very fears and worries it was intended to cure." (72)

With a considerable lack of insight into human experience the world around he says, as an argument against unemployment insurance, "No decent society will allow its people to starve. . . . Depression and unemployment are bad enough without adding to them the false theory that individuals are helpless victims and only government can take care of them." (77) The word "decent" provides his only escape since it can easily be shown that in time of depression society is not decent.

"Business in the United States," he informs us in an attack upon unions as a danger to real security, "was already paying the highest wages in the world before unions became a factor." (182) Further, "one of the most subtle and most effective incitements to class conflict is often designated by its followers as the 'Social Gospel'." (190) Archbishop Temple is interpreted as teaching that you should not only covet your neighbor's wealth, but that you should take steps to get it. He writes, "What prospect of security could there be in a land where the churches preached this doctrine? And yet the new Social Gospel preaches the artificial distribution of wealth, the abolition of the profit system, and the substitution of state capitalism for private capitalism." (191) Dr. Link does not understand either Bishop Temple or British social history, and least of all the nature of the Social Gospel.

A man of Dr. Link's accomplishments should know better than to tangle with all of the ills of modern society in one little book. His analysis is superficial. His description of the data is wholly one-sided. His solutions are naive. Self-reliance and independence are virtues all admire, and these, coupled with his plea for the return to principle, redeem the book somewhat. However, these good things were written by him already in his able volume, "The Return to Religion."

It is the extreme exponent of private enterprise that drives the radical further left. Surely there can be some balanced judgment in the middle-ground aware of both individual rights and social responsibilities. — *Reviewed by J. F. Olson.*

"Call To Christian Action"

By D. R. Sharpe. Harper and Brothers New York. Price, $1.50.

"Call to Christian Action" is realistic, precise and demanding. Some would call it ethereally idealistic. It is idealistic. And it is this that makes it realistic. It is is a clear and penetrating declaration that one great hope of the world, in social, economic and political realms, is an awakened, enlightened and courageous Christian church. The author recognizes that for society, without moral and spiritual wisdom and devotion, the like of which the churches should be engendering, there is little hope; and that with an awakened and consecrated church, there is hope indeed.

At the outset of the little volume, the author deals with the question: Why do Protestant churches hesitate to go out into the crises in various realms of social struggle — and do something constructive in them? He then underscores the fact that the churches, their leaders and people, must come to *understand* the social and economic causes of sin and misery. The church must *awaken* the conscience. It must *bring the judgment* of conscience upon society. It must establish friendship for labor. It must intensify world Protestant union. In summary, it must seek to realize the will of God on earth. This is an old challenge. But it is always primary. And Dr. Sharpe sets it forth in clear and vivid terms.

It is quite reminiscent of the great Protestant social reformer, Walter Rauschenbusch. And well it may be. For Dr. Sharpe, his friend and associate for many years, gave these lectures in his honor, and will not be offended at the suggestion that something of the wisdom, concern and consecration of that other great Christian prophet, shines through these brief pages. — *Reviewed by W. E. Kerstetter.*

"Where And How To Find God"

By Mary Denny Williston. Richard Smith Inc., N.Y. Price, $2.50.

This is a collection of quotations, some poetry, arranged to suggest the answers to the questions asked in the title. The sources range from the Bible to Shakespeare with Marcus Aurelius Antoninus, Rupert Brooke, Rudyard Kipling, and Joseph Auslander mixed with 35 others. Much of it is superb material. Almost all of it is readily accessible elsewhere. The distinctive contribution is in terms of arrangement.

Kalil Gibran and Rabindranath Tagore carry a heavy burden of the continuity and provide an insight into the semi-pantheism current throughout. In one span of 10 pages we find God in the rain, desert, and snow-drop, and in dandelions, iris, water-lilies, and trees. But by the end we finally find Him pre-eminently in personality, and in Jesus Christ.

It is recommended by the collector that the poems be read in the order presented to get the full meaning. It is suspected that the poet, having created an artistic unit, might not feel this procedure entirely felicitous. — *Reviewed by J. F. Olson.*

"Fifty Years With The Golden Rule"

By J. C. Penney. Harper and Brothers, New York.

This is a remarkable American success story in a unique framework. A son of a poor, pioneer farmer-preacher in Missouri develops a nation-wide business with a distinctive yard-stick, accumulates and loses a fortune, and makes the name of J. C. Penney, the founder of his stores, a household familiarity.

Although he could strike a hard bargain, this was not done by the rule of gold, as if the money of money were the chief incentive, but by the Golden Rule, which at the outset he took as his practical code. Not satisfied to leave it in the Sermon on the Mount, where he found it, he made it the cornerstone of his business dealings with his staff and his customers.

Then at length, after crash and frustration had done their worst, it became evident to him that even ethical standards at their best

were not enough. The Controlling Partner had to be God. Jesus Christ really was acknowledged as Lord. The church and the spiritual took their rightful place, and he said "Prayer became my main source of strength."

These 256 autobiographical pages overflow with stimulating testimony and forthright appeal from this outstanding business executive, "I am learning to pray and I feel the efficacy of prayer. . . . Let us choose for ourselves the hard right. . . . After utilizing the Golden Rule in the long years of my business as instinctively as I use twine to tie a parcel, I simply give it as my conviction that no other rule is sufficient." His six rules of success apply to every kind of worker: "preparation, honesty, confidence in men, appeal to the spirit of men, and practical application of the Golden Rule."

Preachers and church school teachers should read this book, for it takes the Bible truths of the Golden Rule, the supremacy of the spiritual, and the place of the church, the devotional life, and the evangelistic spirit and relates them to the success of everyday life. This sketch is for the business man, who would be "Penny wise but not pound foolish," with the Golden Rule and the Rule of God in the store, the shop, the school, the office, the home; for those who buy, whether it be in big or little, chain or independent stores, and who wonder about those who sell and what they buy. It is, indeed, a good buy. — *Reviewed by C. D. Brodhead.*

"Stories Of Personal Evangelism"

By W. A. Tyson. Tidings, Nashville, 1951.

The pastor of the Crawford Street Methodist church in Vicksburg, Mississippi, tells a dozen stories of personal evangelism — one person winning another to Christ. This is the responsibility of every Christian, and gets under the organized form of "visitation evangelism" where teams are sent out. The stories cover every major sin with a slight emphasis on whiskey sinners. Each story is followed by a list of the "principles" involved in the encounter. For example, after telling of a young man confused by an overly emotional evangelist who was truly guided home by a wise pastor the principles are cited. One of them is, "Adroitly introduce the subject and follow through," and another is, "Never embarrass anyone." There is a lot of home-spun advice that may serve some eager evangelical spirit, but the explanations of these simple stories hardly deserve the reputation of "Principles Involved."

The stories may well be true, but the recounting is distorted. For example, a wayward girl picked up from the side-walk naked and in a drunken stupor says of herself, "I am an outcast woman, in jail, and disgraced, the prey of every scoundrel, and the contempt of every decent person. There is nothing left but a life of indecencies, sin, jail, and the same old circle over and over again." This sounds a good deal more like a parson than a prostitute!

The last four pages of summation tell the whole tale. We Methodists are certainly a diverse people. — *Reviewed by J. F. Olson.*

"These Found The Way"

Edited by David Wesley Soper. Westminster Press, 1951. Price, $2.50.

David Wesley Soper, noted for his interviews with leading theologians, now has us deeply indebted to him for a thrilling volume of autobiography — the personal accounts of 13 converts to Protestant Christianity. Each contributor has written frankly and intimately, and each one is unique and absorbing in his own way. There are converts from Communism, alcoholism, Judaism, Roman Catholicism (a priest), intellectual atheism, and from rigid Christian orthodoxy into a living faith. One or another of the writers may provide sufficient interest to attract by himself a considerable group of readers. Among them one finds such names as Bishop Gerald Kennedy, Chad Walsh, Nels F. S. Ferré, and Asa Candler, Jr., of Atlanta's Candler School of Theology and Coca-Cola.

New Englanders will want to read of Nels Ferré's three conversions, the second of which was greatly influenced by the one-time pastor of Old South Church, George A. Gordon. All Methodists will be interested in reading the personal account of Bishop Kennedy and the surprising role of Aimee Semple McPherson in his experience.

The frequency with which C. S. Lewis's writings are cited as influential in furthering the conversion is striking, as is the number of times the revivalist influence in youth turns into a stumbling-block. Joy Davidman's long way around from Judaism through communism to Protestantantism discloses the truth of that old adage about the shortest way home. The entire book is a contrast to the current record of the trek to Rome. This is a must! — *Reviewed by J. F. Olson.*

"They Shall Be Free"

By Allan Knight Chalmers. Doubleday N.Y., 1951. Price, $3.00.

The last of nine Negro boys, falsely accused and unjustly imprisoned, commonly known as the Scottsboro Boys, was freed on June 9, 1950 after 19 years in Alabama's prisons. This case, together with the Sacco-Vanzetti case, constitute two *causes célèbres* that are enduring parts of America's social, legal, and moral history. This book is the complete record of the case, with a few exceptions, from the personal files of Dr. Chalmers. He served as head of the national Scottsboro Defense Committee from 1935 to the end. It is an absorbing, heartbreaking, and heroically thrilling record.

The devious paths required in order to circumvent the communists' use of the case merely for propaganda purposes is illuminating. The consummate skill in human relations involving charges of sex offense, race prejudice, Yankees working with Alabama "justice," political pressure, anti-Semitism directed against defense attorney Samuel Leibowitz, and recruitment of able and progressive "respected" southern citizens is truly educational. Patterson's "Scottsboro Boy" tells the story from the inside. It disclosed the brutality of the archaic and medieval prison system in Alabama. This book tells the story from the "outside."

It is thoroughly documented, but reads like a novel. It will become a part of the documentation of American history. And what can one say of Dr. Chalmers? Truly, he has served God and man. — *Reviewed by J. F. Olson.*

"Self Understanding"

By Seward Hiltner. Charles Scribner's Sons, N.Y. Price, $2.75.

The Socratic dictum, "Know thyself," is now a necessity for psychological survival, Dr. Hiltner informs us in his first paragraph. In the face of such a pressing demand one cannot lay the book aside without the depressing conclusion that one's psychological millenium is at hand.

"Knowing ourselves is understanding our personal history, comprehending what we are in the light of how we have become that way." (ix) The next time some "wise guy" says, "How do you get that way?" refer him to this book as a pre-requisite.

There are a great many wholesome observations in non-technical language presented here. Its validity was proved to this reviewer by his experience while reading page 109 at 10 o'clock one evening. The book tells of little Edward's excursion out of bed after bath, stories, and hugs have "settled" him for the night. We are informed that this is assertion of selfhood against socialization right down to the detail of his saying, "I don't like you." Whether parent or child was more frustrated is not discussed.

On four occasions religion and psychology come together in the form of homilies based on the prodigal son, Jonah, the Prophet Zechariah, and the Gadarene demoniac. Some case histories give it that gossipy appeal characteristic of many similar books.

There is an excellent discussion on conscience, and another on freedom. However, this reviewer is as yet unconvinced that the healthy minded ought not simply take himself for granted. Amateur self-psychologizing seems closely akin to that volume of grandpa's entitled, "A Home Guide to the Practice of Medicine and Simple Surgery with Illustrations and a Kitchen Pharmacopea." Let's leave it to the professionals.—*Reviewed by J. F. Olson.*

100th Anniversary At Oakdale, Mass.

Trim Oakdale Methodist Church — with century of service behind it — is beautiful, simple, modern, growing. Church has new addition in rear, has been repainted.

VERNA C. BANCROFT

Oakdale (Mass.) Methodist Church will celebrate its 100th anniversary this year. Located on a hill in the Oakdale section of West Boylston, the white church has grown steadily to meet the increasing need of its congregation.

An ambitious building program has been carried out. A sizeable addition has been added to the rear of the church. The addition is divided into nine rooms for Sunday school classes.

The roof of the church has been re-shingled and the roof supports strengthened. A new air heating system and two lavatories have been installed.

The project has cost $13,000. But much of the labor was donated. And much of the building material was purchased at reduced costs since they were for church purposes. So the actual value of the work completed, it is estimated, is $25,000.

The fact that Oakdale Methodist Church stands today is a triumph of energy, sacrifice and devotion of men and women through the years.

The beginning can be traced to 1842. That year the Rev. W. R. Stone, a Methodist preacher from Princeton, clacked into West Boylston behind his horse. The purpose was to visit, hold meetings and form a small study group among the rural residents.

Many who attended the study group were so pleased that Mr. Stone was asked to petition the New England Conference of The Methodist Church to send a Methodist preacher to occupy the then vacant pulpit of the Unitarian Church.

The Rev. J. W. Lewis was appointed. But because of some differences that developed, the small group of worshippers met, instead, in the Valley Hotel.

In 1851, the congregation was given a building through the generosity of one William Thomas. It was dedicated under the name of Freedom Hall — taking its name probably from the great freedom-for-slave crusade which helped to launch the Civil War.

The present church structure was built in 1858 during the pastorate of the Rev. V. Bigelow. It would have been hard to find a worse time for building. Business was suffering acutely from an economic depression. Poverty was the outstanding cry of the day. Yet Mr. Bigelow led the committee appointed to plan, raise funds and erect the structure. Other members were William Thomas, Javez Newton, Horace Warner, S. S. Russell, Emerson Brown, Oliver Lowe and Nelson Storm.

Mr. Thomas donated a parcel of land with the understanding that it would never be occupied by a church of another denomination. The sum of $5000 was raised to build the church. It was dedicated on Feb. 9, 1859 before the assembled congregation and consecrated from "foundation to spire, from pulpit to organ loft."

In 1891, under the leadership of the Rev. P. R. Stratton, a vestibule the width of the church and eight feet deep was added to the front of the building. In the sanctuary a lofty old-fashioned gallery was removed and the choir loft and pipe organ placed behind the pulpit.

All improvements were made gradually. There was never enough money to do what was needed at one time. Church records list the laying of a carpet in 1895. And cement steps and walks leading to the entrances, given by Walter Chapman and Whitman Huntington were donated in 1907.

In 1923, the Ladies Social Circle, with Mrs. W. H. Bray as president, raised funds to put hardwood flooring in the sanctuary. Kerosene lamps were taken out in 1927 and the bright cheer of electric lights lit the interior.

Then came the dark days of indifference to the church. Attendance and interest reached such a low point that meetings were held as to the advisability of uniting with the West Boylston Baptist Church. Again a few of the most faithful came to the rescue with the determination that the doors of their beloved church would never close in their lifetime.

Then came a renewed interest in the church, beginning in 1946. As more and more members flocked in and took part in the varied activities it became obvious that the old structure needed enlarging.

With greater facilities needed, a church conference was held on Feb. 19, 1950. The result was a decision to conduct a drive for funds that would modernize and enlarge the church.

By the following March 12, some 34 workers had canvassed the community. It was estimated at the time that $10,000 was needed for the reconstruction. This was raised in pledges and cash.

Chairman of the fund committee was Ern-

t Spencer, a relative newcomer to the community. Other members were Mrs. Robert Chapman, Sr., Mrs. Frank Conforti, Jr., rs. Earle Clemence, Sr., James J. Cousins, nd the pastor, the Rev. Loren O. Crain.

To keep expenses at a minimum, the committee drew its own plans and supervised he entire building project. Men and women of the church assisted with volunteer labor. The co-operation and generosity of all ontractors made a more finished type of onstruction possible than the committee had rst anticipated.

Oakdale Methodist Church of 1951 — ith a century of service it is beautiful, mple, modern and growing.

The Rev. Loren O. Crain has served Oakdale Methodist Church seven years. A former Navy chaplain, he held the rank of eutenant commander.—*Reprinted from the Worcester Sunday Telegram," March 4, 1951.*

Puerto Rican Leaders Begin Conferences

San Juan, P.R. (RNS) — Recommendations regarding religious clauses to be included in a proposed Puerto Rican constitution were submitted by Roman Catholic and Protestant leaders at a joint conference here.

The conference was the first of a series to be held prior to a referendum on June 4th in which Puerto Ricans will decide whether or not they want their own constitution. Permission to hold the referendum was voted by the United States Congress last year.

It was proposed by the Catholic group that the constitution guarantee citizens the right to choose the type of education they want their children to receive, and that it authorize the state to help religious schools and charitable agencies "in any possible way."

The Protestant conferees suggested that the clauses on religious liberty in the U.S. Constitution be included in the Puerto Rican charter.

They also recommended the adoption of clauses in the Puerto Rican Organic Law prohibiting the use of public funds or properties for the direct or indirect benefit of any particular religious group.

Czech Communism Sees Itself

(Continued from Page 5)

munists in control had reckoned without psychology: production had forthwith dropped to an all-time low. At the workers' own insistence the man who had built the business had been brought back as its manager — at five thousand crowns a month ($100 white, $25. black), while a Communist overseer received seven thousand five hundred ($150. white, $37.50 black). There seemed little point in relating this tale to Lomsky.

The Communist leader continued his summary of government achievements: "One must not overlook the greater dignity and self-respect, the increased social privileges our regime has given individual workers. For the first time, the former lower classes enjoy vacations and holidays in the country. Our one party government exists only for the worker. A fascist regime is a one-party government existing solely for the aristocracy. That is why we call our regime a Peop'es' Democracy."

"Our American New Deal," I suggested, "can be correctly understood only as a similar attempt to secure the economic brotherhood of man *under a two-party system,* where freedom from political coercion, as well as from illegal seizure and arrest, is guaranteed by the Constitution and the Bill of Rights."

Lomsky at once replied: "Greater freedom exists here than in the United States. For example, what public law has protected Negroes from lynching in the South? Communists are fired daily from their jobs, in or out of the government, in your country: European Communists cannot secure visas for entry into America."

"But," said I, "in our country a Henry Wallace may start a third party; a second party may compete for the highest offices. Here in Czechoslovakia, if I am rightly informed, only persons approved by the Communist Party may run for office."

"It is true that we are a one-party government," said Lomsky. "However, you must understand that before our regime began there were, at one time, thirty parties here, many set up merely to confuse and mislead the workers. Complete chaos reigned. If democracy means that the will of the people shall prevail, the party the people have selected must assume the total responsibility of government. And even now, a non-Communist who secures one thousand names on a petition can run openly for any office in the Republic." (I had a mental picture of what would happen to the thousand persons who dared thus to oppose the party in power).

"Do you mean," I emphasized, "that the non-Communist who openly campaigned for the highest office in the land would not quietly disappear into Siberia?"

"Exactly," said Lomsky, smiling. "Of course, we are in a state of transition, and no one knows the future. But as far as I know, this freedom remains intact."

Hanus Lomsky had been frank and patient for an hour and a half. Whatever the objective truth may be, and it lies perhaps in the wide divergence between communism in theory and totalitarianism in practice, Lomsky was clearly a devoted supporter of the new Czech experiment. Again he apologized that a Communist official had failed to keep an appointment, that I had been inconvenienced. He shook my hand warmly at my departure. "Will there be war?" I whispered at the door. He smiled, and answered firmly, "We can say with absolute certainty that there will be no war."

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Colleges Form Conference

St. Paul, Minn. (RNS) — Ten Protestant church-related colleges have organized the Midland College Conference to emphasize the Christian religion in liberal arts education, it was announced here.

Members include Augustana College of Rock Island, Ill.; Carroll College, Waukesha, Wis.; Hamline University, St. Paul, Minn.; Jamestown College, Jamestown, N. D.; Lake Forest College, Lake Forest, Ill.; Macalester College, St. Paul; North Central College, Naperville, Ill.; St. Olaf College, Northfield, Minn.; Simpson College, Indianola, Iowa; and United College, Winnipeg, Canada.

Presidents of member colleges will serve as conference presidents in alphabetical order for one-year terms. The first president, who was elected, is Dr. Conrad Bergendoff, Augustana College president. Dr. Charles J. Turck, president of Macalester College, was named secretary-treasurer.

Christ's Mission

Few Christian enterprises offer greater drama or richer rewards than does the work with ex-priests by Christ's Mission, Inc., 160 Fifth Avenue, New York 10, N.Y. Hundreds of priests have broken with the Church of Rome in recent years, and hundreds more would make the break if adequate facilities were available to help them in the extremely difficult process of readjustment and rehabilitation. News of these breaks never appears in the public press, yet each one is a drama-packed story.

Take the case of Juan Calista (whose true name and present whereabouts cannot be revealed). Juan cames of a Roman Catholic family in one of the Latin American republics, which has given several of its members to the priesthood. In search of peace with God, Juan himself determined to enter the priesthood. After preliminary schooling he joined the Franciscan order, believing that personal sacrifice would bring him special graces from God.

Not content with sleeping on a hard stone floor without pillow or blanket, with daily fastings and long seasons of prayer, he flagellated himself every Monday, Wednesday and Friday with heavy barbed chains until his body was bathed in blood. Yet he soon found out that his zeal was not shared by his superiors. Around him in the monastery he saw indolence, selfish indulgence and disbelief, strife, vice and hypocrisy. In desperation he applied for a transfer, and was finally given permission to go to another monastery in a town where he had lived before entering up his novitiate.

As Juan now recognizes, the Lord's hand was in this move, for in this town he had come into contact with some of the local Protestant missionaries, and had been deeply impressed by the sincerity and the joy that radiated from them. Upon his return to their vicinity, he called one of his missionary friends and told him of his unhappiness and lack of spiritual satisfaction.

By ingenuity and perseverance he managed to maintain contact with the Protestant missionaries through many months of spiritual turmoil and heartache. One of the assignments given him by the director of the local grade school in which he taught was to collect all the Protestant Bibles he could find. These he turned in to the director — all but one bilingual New Testament which he hid. In his cell he read this New Testament and prayed for light, and there on his knees he found the Lord Jesus Christ and accepted him as his personal saviour.

Immediately the peace of God he had vainly sought by self-torture flooded his soul. Not long after he escaped from the monastery. Through the missionaries he established contact with Christ's Mission, which provided funds for his escape from his native country and his re-education here in America for the Christian ministry.

Today Juan is a student in seminary in the United States, supported by Christ's Mission. His story differs only in detail from that of scores of ex-priests who have resigned from their orders in disillusionment, to find in evangelical Christianity the peace and satisfaction which Roman Catholicism promised them but could not deliver.

Dangerous Monopoly

In his Annual Report to The National Temperance and Prohibition Council meeting in Washington, D.C., Dr. R. H. Martin of Pittsburgh, Pa., chairman of the Council's Committee Against Liquor Advertising, declared that "the liquor industry is rapidly heading up into a gigantic and dangerous monopoly."

In proof of this he cited the recent increase of a few of the big distillery and brewery companies, both in the advertising of their products to increase sales, and also in their productive capacity. The four largest distilleries — Seagram, Schenley, National and Hiram Walker — widely known as the Big Four, spent in 1949, a grand total of approximately $50,000,000 in advertising their products — an increase of $9,500,000 over their advertising expenditures in 1947.

"This rapidly increasing concentration of power in the hands of these four distilleries and as many breweries, with unlimited millions at their disposal to carry forward their designs," Dr. Martin charged, "constitutes a powerful and dangerous monopoly. It enables them to wield great influence upon Congressmen and legislators, upon the editorial policy of editors and publishers newspapers and magazines that accept liqu advertising, upon the many lines of busine which are connected with and in some mea ure dependent upon the liquor business a upon the public generally."

"We think," said Dr. Martin, "these fa should be given to the public and the atte tion of the committee Congress has set up investigate monopolies should be called them."

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To Start Action Program

An intensive "action program" of evange ism to begin on World Wide Communic Sunday, October 7, 1951, and contin through Easter, April 13, 1952, was approv by the executive committee of the Board Evangelism, meeting in Chicago recentl The emphasis was suggested by the Advan for Christ and His Church as a means bringing "honesty and clean living to th homes, and to political and economic life

The committee voted to urge bishops, di trict superintendents, and other evangelist leaders to put the work of evangelism in prominent place in the program of each a nual conference this year.

The board proposes that this can be don in the following ways:

1. By evangelistic messages at annu conference sessions.
2. By each annual conference adoptin an intensive and aggressive program of eva gelism for its churches during the next co ference year.
3. By providing adequate leadership an funds for administering this program.
4. By urging and aiding every church t become evangelistic.

New Department

A new department of the Board of Eva gelism of The Methodist Church to combin the functions of present departments will b established June 1, 1951. The recommenda tion was adopted by the board in executiv committee session in Chicago, April 4th.

Dr. Harry L. Williams will direct the new department, to be called United Evangelisti Missions and Methods. It will take the place of four existing departments, United Evan gelistic Missions, Personal and Visitation Evangelism, Public Evangelism and Pulpi Evangelism.

Harry Denman, executive secretary of the general board, presented a recently-compiled report showing a 33 per cent decrease in Methodist pastoral charges receiving no members on profession of faith for the year 1950. "Of 22,210 charges, 2,182 now are listed as barren charges," stated Dr. Denman, "compared to 3,415 in 1949."

Dr. Denman and the committee called upon conference boards of evangelism to use the seven-week period between Easter and Pentecost this year to practice intensive visita-

on upon prospects and to prepare prospective members for reception into the church on Pentecost Sunday.

"Such a period is also a good time," Dr. Denman said, "to cultivate and develop the spiritual life of those who were added to the church during the weeks preceding Easter."

Buys Wheat For India

NEW YORK (RNS) — A Massachusetts Jewish farmer, incensed over the delay by Congress in acting on a bill to give India 1,000,000 tons of grain to relieve famine conditions, decided to do something about it on his own.

Nathan George Horwitt, 53, who operates a dairy farm in Lenox, arrived here in a jeep truck with a gift of twelve 100-pound bags of wheat which he deposited at the Indian Consulate.

Since Lenox is not a grain-producing area, Mr. Horwitt bought the wheat from a local dealer for $50.

"The welfare of our neighbors — all our neighbors throughout the world — must be religion's concern," he said.

"It is the duty of Americans who have so much, to extend a helping hand to those who have so little. This small gift is my way of showing that I would like for the families of India those things which I can enjoy with my own family."

"I hope this little gift will start a grass-roots movement," Mr. Horwitt added, "particularly among the grain farmers of the Middle West, that will arouse the conscience of Congress and cause it to take prompt action to stave off famine in India."

In accepting Mr. Horwitt's gift, R. R. Saksena, the Indian Consul General, called it "a fine, warm-hearted gesture that is typical of Americans." He promised that the wheat would be shipped to India quickly.

Mr. Horwitt said he would continue his campaign to get Congressional action by writing to senators about the "urgent need to do something for the people of India."

Refuses To Bar Negroes

WASHINGTON—The United States Supreme Court recently refused to grant leave to the City of Paducah, Kentucky, to file a petition for writ of mandamus setting aside a lower court decision which ruled that Negro students were entitled to admission to Paducah Junior College on the same terms and conditions as other students.

The suit dates back to November 1949, when the National Association for the Advancement of Colored People filed a complaint seeking the admission of Fred A. Wilson, Jr., and Henry L. Powell, and other qualified Negro applicants, to the college. Judgment in favor of the plaintiffs was handed down on October 30, 1950, by Federal District Judge Roy M. Shelburne.

The judgment in the case was merely a declaration of the plaintiffs' rights, and no injunction was issued ordering admission of the Negro applicants. If the college authorities continue to refuse admission to Negroes, the NAACP will seek an injunction.

Attorneys handling the case for the NAACP were Joseph Freeland of Paducah and Assistant Special Counsel Robert L. Carter of the national office in New York.

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Demand Better TV Programs

CHICAGO (RNS) — A resolution protesting "frivolous or carnal" television programs, and commercials which "promote the use of alcoholic bererages and encourage other habits injurious to youth," was adopted by the National Association of Evangelicals at its annual convention here.

The resolution demanded laws "requiring television to present programs of education, artistic culture and constructive entertainment and that the apparent monopoly of the liquor, beer and tobacco interests over this form of domestic entertainment be broken up."

Other resolutions adopted by the convention included:

(1) A commendation of the Kefauver committee for its investigations, and a plea for all Christians to exercise their right to vote and hold office so that political corruption may be ended. Coupled with this was a strongly-worded resolution opposing gambling in any form "whether under commercial, charitable, or religious auspices."

(2) A plea for the dismissal of Ambassador William O'Dwyer as envoy to Mexico because of the revelations made before the Kefauver committee and "in the interests of international respect for our nation's representatives abroad."

(3) A commendation to President Truman for his assurances "given to the press that he will not appoint an official representative of the U.S. to the Vatican" and a resolution that "the spirit of these assurances not be compromised by the appointment of a personal representative to the Vatican representing the President."

(4) A plea for the NAE's constituent churches "to enlarge their Sunday school activities" as an answer to the growing problem of juvenile delinquency.

(5) An expression of dissatisfaction with "neo-orthodoxy" which "denies the historical trustworthiness of the Scriptures at such crucial points as the fall of man, or by its dialectical interpretation of Christian experience marks a departure from historic Christianity, or by its sacrifice of the authority of the Scriptures exhibits its basic kinship with liberal as against evangelical theology."

Honors Saypol

CARLISLE, Pa. — Irving H. Saypol, United States attorney for the Southern District of New York, who was the prosecutor in the recent atom spy trials in New York and other now famous Federal cases involving loyalty, was honored by Dickinson College students for "leadership and public service."

The noted lawyer, whose twin sons, Roger and Ronald, are seniors at Dickinson, came to the campus on Thursday, April 18th, to receive an honorary membership from the Dickinson chapter of Omicron Delta Kappa, national college leadership society, and to address the first annual campus leadership recognition dinner.

An invitation to citizens of the community holding positions of civic and governmental leadership and to members of the local bar association gave the dinner a community-wide aspect.

"We have chosen Mr. Saypol to be our guest and speaker because we believe that his public life and service is an exemplary leadership pattern for American college students," stated Robert E. Berry, Lansdowne, Pa., president of the ODK chapter.

PERSONS

The Rev. Harold J. Rowley, pastor of the Methodist church in Houlton, Maine, has returned from a visit to his parents, the Rev. and Mrs. J. F. Rowley at Long Reach, N.B. On his return he was accompanied by his daughter Miss Phyllis I. Rowley, who recently graduated as a nurse from the Saint John General Hospital.

Mrs. M. L. Harris Sharp

Mrs. May Louise Harris Sharp, widow of the Rev. Dr. Arthur Page Sharp, died at her home, 11 Park Drive, Boston, on April 11th, after a prolonged illness. Mrs. Sharp was born July 11th, 1866 in Brighton, Illinois. She received her education at McKendree College, Lebanon, Illinois, where her father, the Rev. Joseph B. Harris, was professor of mathematics at the time, and at DePauw University where she graduated in 1887. She was a member of the Kappa Alpha Theta sorority. She married Dr. Sharp in June 1887 and came to New England where all her life was spent in the church work she loved. For 19 years she was secretary of Field Support for the New England Branch of the Woman's Foreign Missionary Society of The Methodist Episcopal Church. While her husband was superintendent of the Lynn District, Mrs. Sharp taught a Bible class of 75 women in the Melrose Methodist Episcopal Church and she liked to say that this gave her a parish of her own. She had been a member of the Tremont St. Methodist Church, Boston, for nearly 30 years.

Mrs. Sharp leaves four children, Harold H. Sharp of Larchmont, N.Y., Mrs. Albert F. Hoedtke of Hingham, Mass., Page Sharp of Hartford, Conn., and Arthur Norman Sharp of Avon, Conn., eight grandchildren and six great grandchildren.

Services were held at the Tremont St. Church, Boston. The pastor, the Rev. Joseph Belcher, assisted by the Revs. Azariah Reimer, George Heath, and Charles C. P. Hiller, officiated. Interment in the family cemetery in Southboro, Mass., was private, with Dr. Hiller officiating.

Editor's Note: We received the above from Mrs. Sharp's son, Arthur, with the information that Mrs. Sharp had written it herself during her last illness.

Dr. Edgar Sheffield Brightman, head of Boston University's philosophy department, gave a lecture Monday evening, April 16th, at the Boston University Hayden Auditorium on "Persons and Values." Dr. Brightman is one of the chief exponents of the personalistic philosophy founded by Borden Parker Bowne more than 60 years ago at Boston University.

The South Aroostook Methodist Youth Fellowship Rally for April was held in the Methodist church at Danforth, Maine, on Wednesday evening April 11th. The program of the evening consisted of a panel discussion on the subject of "Stewardship," and a picture, "It is Your Life." The rally closed with a worship service conducted by the Houlton (Maine) Senior M.Y.F.

New Members At Calais, Me.

The Rev. Campbell Carmichel, pastor of the Methodist church at Calais, Me., with a group of new members who joined the church as a result of the recent Visitation Evangelism program.

The Providence District Spring Conference will take place on May 6th at the First Methodist Church in Pawtucket, R.I. The program will begin with devotions led by the Rev. J. K. Pearson, followed by a round table discussion on "The Providence District Looks at Itself." The conference will close at 7:00 p.m. with an address by Dr. G. Ernest Thomas from the General Board of Evangelism, Nashville, Tennessee.

The Nashua (N.H.) Main Street Methodist Church is the host church this year for the annual New Hampshire Conference. The Rev. J. Norman Barrett, pastor, states that many improvements have taken place in the church in the past few years, among which are a new organ, a renovated Sanctuary, and a new kitchen.

Headquarters Commission

The Commission to Study the Advisability of Establishing a Methodist Headquarters met in Chicago April 5th and 6th under the presidency of Bishop Clare Purcell of Birmingham, Ala.

Named as a special sub-committee to draft the commission's report to the 1952 General Conference were: Dr. Aubrey S. Moore, Chicago; Miss Margaret Currie, Saco, Maine, secretary of the commission; and Judge Oscar Horton of Guntersville, Ala.

Others present at the Chicago meeting were: Bishop J. Ralph Magee, Chicago; H. L. Dickason, Bluefield, W. Va.; Dr. E. C. Harrah, Greeley, Colo.; the Rev. H. T. Freeman, Columbus, Ga.; Charles Stuck, Jonesboro, Ark.; the Rev. Sumpter M. Riley, Chicago; the Rev. M. L. Sims, Woodward, Okla.; Howard C. Baldwin, Detroit; and the Re B. F. Allgood, Philadelphia.

Bishop Robert N. Brooks of New Orlea and the Rev. Owen J. Beadles of Seatt Wash., were unable to attend the meetin

The Rev. Harold J. Rowley, pastor of t Methodist church in Houlton, Maine, recen ly performed the wedding ceremony of Car lyn Joan Bickford and Robert LeRoy Dwye Mr. and Mrs. Dwyer will live in Hodgdo Maine.

Recent callers at the Methodist parsona in Houlton, Maine, were the Rev. and Mr Louis S. Staples of Bangor. Mr. Staples superintendent of the Bangor District of TH Methodist Church.

Social Union Elects

On Monday, April 16th the final meetin of the current season's Boston Methodi Social Union was held at the Church of Al Nations, Boston. The speaker of the ev ning was Bishop Lloyd C. Wicke, resider in the Pittsburgh Area of The Methodi Church. Music for the evening was provide by the Church of All Nations choir.

At the business meeting preceeding th evening program of worship, the election o officers for the 1951-52 season took place an the following were unanimously elected b the 200 members of the Union: President James F. Farr of Cambridge; Vice-President Thatcher H. Fisk of Natick; Secretary, Clin tice L. Cowan of Boston; Treasurer, Mis Hilda Linfield of Somerville; Directors, Mrs T. Newell Lane of Wollaston, Lewis G. Cur tis of Winchester, Thomas Fox of Newton Duncan R. Campbell of Milton, and Theo dore F. Koch of Newtonville; Committee chairmen: Finance, Lester H. Hilton of New ton Upper Falls, Music, James R. Houghton of Boston University, Publicity, Emory Stevens Bucke of Zions Herald, and Membership, Alford S. Peckham of Lexington

Honor Miss Trowbridge

At the Fourth Quarterly Conference on April 5th., of the Methodist Church at Whitinsville, Mass., a Testimonial of Appreciation was presented to Miss Clara F. Trowbridge in honor of her thirtieth consecutive report as chairman of the trustees. In 1876 her grandfather, Charles R. Trowbridge was elected to this office and served twenty years. In 1896 her father, Charles E. Trowbridge began his tenure of office. Miss Trowbridge succeeded her father in 1921 and is still chairman. This makes a tenure of seventy-five years the Trowbridges have been chairmen of the trustees.

The testimonial was presented to Miss Trowbridge by the Rev. James R. Duncan, pastor of the church. It is in certificate form suitable for framing. The border and let-

ring was all done by hand by J. R. Rosen of the Martin Diploma Company in Boston. The wording was composed by Mr. Duncan and expresses the appreciation of the congregation in these words, "Through periods of depression, war, and peace, her faithful devotion to the responsibilities of this office has been an important factor in the progressive work of her church. Her voluntary leadership has been, and still is, deeply appreciated by her fellow members." Below these words is a verse of Scripture, "The righteous, and the wise, and their works, are in the hand of God."

The New England Southern Conference of the Methodist Church announces the following dates for the summer program of Camp Aldersgate:

College weekend — June 22-24.

Senior high camps — June 24-30, July 1-7, and July 8-14.

Junior high camps — July 15-21, July 22-28, and July 29-August 4.

Woman's Society weekend—August 10-12.

The Lynn District Conference will be held on Monday, April 30th, at the Glendale Methodist Church, Everett, Mass. The Rev. Harry P. Folger, Jr., is the pastor. The conference will open with devotions led by the Rev. Stanley G. Cote at 2:30 p.m. A turkey dinner will be served at 6:30, and the conference will close at 8:00 with an address by Dr. Harold C. Case, president of Boston University. An informal reception to Dr. and Mrs. Case will follow.

New Trails For The Blind

"Twenty-two Protestant Guild for the Blind chapters in Massachusetts are blazing new trails in work among the sightless which are being copied throughout the country and world," the Rev. Carl F. Hall, executive director of the guild, said recently.

Speaking at the guild's fifth annual luncheon held in the Old South Church, Boston, Mr. Hall said that the Protestant Guild, one of the first in the country and unique in its service, has provided a pattern which has aroused interest among many people working with the blind.

"Each chapter is organized as a club, with a large part of the direction in the hands of the blind, — sighted people helping with what the blind cannot do for themselves. Since each chapter develops its own emphases and program in line with the interests of the members, a number of varied contributions are being made by the chapters to the development of the work as a whole, contributions which will be of great value as the idea of the guild spreads.

"The Protestant Guild for the Blind coordinates the efforts of those who would like to be of help to the blind under Protestant auspices. The blind folk need more volunteer help in the line of personal service. Many are handicapped in attending church for lack of someone to go with them and to help them in following the service. Assistance in shopping is needed. Readers are often called for and transportation is a frequent and pressing need."

The Deaconess Aid Society of New England, Inc., is holding its "Annual Good Samaritan" day in the Methodist church of Wilmington, Mass., Tuesday, May 1st, at 2:00 p.m. The devotional period will be led by Mrs. Otis A. Maxfield, and the coffee hour will be from 1:00 to 2:00 p.m.

Dr. Warren Cook, executive director of the New England Deaconess Hospital, Boston, gave the address at the 7 a.m. Men's Communion Breakfast held in the Trinity Methodist Church, New Britain, Connecticut, on April 15th. This service has been held in the Methodist church in New Britain for the past four years. Men of the community, including many firemen and policemen, attended. Dr. Cook was a former pastor of the church.

Chaplain George W. Williams, of the Washington Central Jurisdictional Conference and a graduate of Claflin College and Gammon Theological Seminary, has been awarded the Silver Star by the Army for "courage, determined spirit and unremitting devotion to duty" while serving in Korea. Prior to entering the Chaplaincy, he served pastorates in Greeleyville, South Carolina Atlanta, Georgia and Washington, D.C.

Scheduled to speak at the Sunday morning services at Marsh Chapel at Boston University during the month of May are the following:

May 6 — Miss Muriel Lester, field secretary of the International Fellowship of Reconciliation from England.

May 13 — Dr. Daniel L. Marsh, chancellor of Boston University.

May 20 — Dr. Frederick May Eliot, president of the American Unitarian Association.

May 27 — Dr. Charles C. Noble, dean of the chapel, Syracuse University, Syracuse, New York.

The Jewish Chapel, Beth Isaac Memorial, at the Boston City Hospital will be dedicated on Thursday, May 3rd at 11 a.m. under the supervision of the Associated Synagogues The chapel was furnished by Col. Maxwell B. Grossman, of the department of correction, in memory of his parents and wife.

A Springfield District Fellowship program will be held at the First Methodist Church of Westfield, Mass., on Monday evening. April 30th. Dinner will be served by the ladies of the church at 6:30, followed by community singing led by the Rev. Glenn Glazier. After a brief business meeting conducted by the president, the Rev. Roger E. Garland of The White Church (Methodist) in Chicopee Falls, Mass., an address will be brought by Dr. J. Maurice Hohlfeld, associate professor of linguistics at the Hartford Seminary Foundation. His topic, "The Battle for Men's Minds," will be illustrated with kodachrome slides. Dr. Hohlfeld has been associated with Dr. Frank Laubach and his message will be a report of the work of the Methodist missions in Africa.

EVENTS

Rosetta Sherwood Hall

Dr. Rosetta Sherwood Hall, a medical missionary of The Methodist Church in Korea for 45 years before her retirement in 1939, died April 6th, at the Bancroft Taylor Rest Home, Ocean Grove, N.J., after a brief illness. She was the widow of Dr. William J. Hall, missionary, who died in Korea in 1894. Dr. Hall is survived by a son, Dr. Sherwood Hall, superintendent of Madar Tuberculosis Sanitarium, Ajmer, India, and by three grandchildren.

Born in Liberty, N.Y., Mrs. Hall was the daughter of R. R. and Phebe Gildersleeve Sherwood. She began teaching school at the age of 16, and five years later she entered the Woman's Medical College of Pennsylvania in Philadelphia, where she received her degree in 1889. She served her internship at the Nursery and Children's Hospital on Staten Island, where she met Dr. Hall whom she married in Korea in 1892.

Miss Virginia Stafford of the General Board of Education in Nashville, Tenn., will be in the New England Southern Conference from May 12th to 18th to help guide a series of Older Adult Sub-District Conferences. Watch for announcement of the one nearest your church.

On March 11th the Rev. William H. Ford, chaplain of the Methodist Hospital in Philadelphia, Pa., preached the morning sermon in the First Methodist Church at Pottstown, Pa. The occasion was the 50th anniversary of Mr. Ford's appointment to First Church. The present pastor of the church, the Rev. M. J. Brinton, conducted the service and Mr. Ford preached on the text, "Behold! I set before thee an open door." The official board presented Mrs. Ford with 50 American Beauty roses, a citation to Mr. Ford and 50 silver dollars to purchase a frame for the citation.

Bishop Newell S. Booth, resident in the Elizabethville (Belgian Congo) Area of The Methodist Church will speak at the Groveton (N.H.) Methodist Church on May 12th at 4:30 p.m. and at Littleton, N.H., at 7:30 p.m., May 13th.

Mixed Greetings By Churchmen

New York (RNS) — President Truman's action in removing General of the Army Douglas MacArthur from his Far Eastern Commands was greeted with mixed feelings in church circles.

Methodist Bishop G. Bromley Oxnam was among several denominational leaders who commended the President for his action.

"It is a basic American principle that foreign policy shall be determined by the civilian representatives of the people, not by the military servants of the people," Bishop Oxnam said.

"The President, in dismissing General MacArthur, has courageously reaffirmed that principle. General Eisenhower rather than General MacArthur reveals the American way. Decisions of foreign policy cannot, without abrogating American law and practice, be made by military commanders in the field, no matter how brilliant the general may be.

"Historically, nations ruled by military dictators have been a constant threat to the peace. Americans govern themselves through civilian representatives of their own choice. General MacArthur is a soldier and knows that obedience is a first military principle."

The Rt. Rev. Angus Dun, Protestant Episcopal bishop of Washington, D.C., also lauded President Truman for removing General MacArthur and for his declaration that it was the United States aim to limit the war to Korea.

The same position was taken by several other top Protestant leaders who said they preferred not to make statements because they were not authorized to do so by their constituencies.

Meanwhile, leaders of conservative Protestant groups were generally opposed to the dismissal of General MacArthur.

In New York, Dr. Daniel A. Poling, editor of *The Christian Herald,* made public a telegram he sent to General MacArthur at Tokyo. It said:

"This is your finest hour. You have the confidence, gratitude and love of the American people. Against all odds you have fought to win another war as quickly as possible, saving as many lives as possible. Now, come home and in the present crisis lead us in the fight to save our own freedom and to help save freedom for the world."

Rabbi Maurice N. Eisendrath of New York, president of the Union of American Hebrew Congregations, warned Americans against permitting the President's action to become "dangerously controversial."

"Nothing would be more catastrophic than to have the President's action become a political football to be exploited for political ends, for religious controversy, or to set American against American," he said.

"We have shed too much precious American blood, even now we are sacrificing too much of our treasured youth for the purpose of destroying dictatorship, for us to challenge the action of the President in reaffirming and re-establishing this fundamental American doctrine of the supremacy of the American civilian."

In an editorial prepared for the April 21st issue of *America,* national Jesuit weekly published here, a similar warning was voiced by the magazine's editors.

The editorial expressed hope that the "MacArthur incident" will be productive of a new national unity.

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Her Power Is From God

Miss Ruth Miller

It is significant, and even prophetic, that the first hymn the shy little Japanese girl learned in that Christian school in Sapparo, had this unforgettable line: "Away, away, not a moment to linger." For in the life of Michi Kawai, pioneer Japanese educator of women, apostle of world peace, and the "first lady" of the YWCA movement in Japan, there has not been, and is not now, even in her mid-seventies, "a moment to linger." Right now on another visit to the United States on an official educational mission for her country she has found even less than usual time to linger.

In all her busy life Michi Kawai was never busier, nor more actively engaged in important matters than at present, even though she is well past the age when professional people are expected to retire and enjoy their ease. She is immediately concerned on th visit with a study of western education methods, particularly those of American ju ior colleges, and as a member of a mission seven Japanese educators she has come und the auspices of the Civil Education and I formation Division of SCAP. While she h one eye brightly fixed on what is being unde taken in American junior colleges, she kee her other eye (figuratively speaking, to sure) on the remarkable school which s founded in 1929, the Keisen Girls School ar its Horticultural College. Then, as if th were not enough for a traveler in a foreig but not a strange land, she is finding tim to devote part of several weeks to the inte pretation to Americans of her latest enth siasm, the International Christian Universi which is to be opened in 1952 at Mitak on the outskirts of Tokyo.

To understand and appreciate Michi Kaw one needs only to be in her presence for few moments. In her presence it is eas to see why she has pointedly spoken of he self in her autobiography as a chochin (lan tern). The metaphor is perfect, for she h all her life long furnished light so that th women of her land might find their wa in the darkness that has enveloped thei paths. Her story which she has twice told first in "My Lantern" (1939) and later i "Sliding Doors" (1950), is so magnificen in its proportions and yet so human an personal in its details that it is difficult t compress it in a few paragraphs.

The child of a Shinto priest and the well born daughter of the mayor of a Japanes village, Michi Kawai was taken from he native province by her parents to live on th bleak and wind-swept northern island o Hokkaido. Here by the what seemed whim of circumstances she and her family were overtaken by a relative who himself hac been lately converted to Christianity. Thei own conversion followed, and with it a serie

ZIONS HERALD 125 YEARS AGO

April 26, 1826

Proposals are issued for publishing a dictionary of the English language, in two quarto volumes, by Noah Webster, LL.D. This promises to be a work adapted to the wants and capacity of the man of business, as well as the scholar, and has employed the exclusive and laborious application of Mr. W. for more than 25 years. — Ib.

* * * *

The Society for the encouragement of faithful Domestic Servants, in the city of New York, held their annual meeting on Friday last, when a respectable audience were present, among whom were many ladies. Mr. Maxwell in a present address, showed the excellence of the institution and stated that from his experience, he believed at least one-fifth of all the larcenies which were before the courts of New York, were committed by servants upon the property of their employers. An interesting scene took place in the distribution of premiums and Bibles.

* * * *

A new route across the Rocky Mountains, has been discovered by Gen. Ashley, by following the river Platte to its source, and then taking the streams west. So broad and easy is said to be the way, that thousands may travel it in safety.

* * * *

A "citizen of the country of Berkshire" advertises for exhibition at the coffeehouse of A. Smith, in Lennox, an operative model of a flying machine, or aerial ship, demonstrating, as he believes, the practicability of building ships of the same kind, to be propelled by steam, and to navigate the regions of air with as much safety and precision as vessels of any description can navigate the ocean.

fortunate happenings which first carried e Michi into a mission school at Sapparo n being founded with just six girls beside hi, and later to Tokyo where she became eacher, and finally to America for six rs during which she prepared for college lvy Hall, a school near Philadelphia, and ered and was graduated from Bryn Mawr lege with highest honors in 1904.

On her return to Japan Miss Kawai re- hed the woman whose interest and gen- sity had made her American education sible, Miss Ume Tsuda. In the college ss Tsuda had founded in Tokyo Miss wai resumed her remarkable teaching eer as an instructor in English. But to a rson of her boundless energies and varied acities, one job was not enough. She un- rtook with the aid of a few associates to nd the first YWCA in Japan, and in 06 became the first general secretary of the ociation in Japan. Even though her work th the YWCA was at first on a part-time sis, she found time to carry on what in trospect seems a prodigious program, in- ding a study of Japanese emigration to the nited States. This study at a crucial time Japan's history entailed a visit to California d a first-hand investigation of the prob ms that were involved in the coming to e States of the "picture brides" about which much was written. In the years immediate- after World War I she found time to tend the World Executive Meeting of the WCA and to gain an understanding of e vast involvements that the world con- ct had created. Back in Japan her life as complicated further by the great earth- uake of 1923 and her magnificent contribu- on to the international relief program. By 925 Miss Wawai decided that the time had me for her to enter upon what had been er life ambition, the founding of a girls' ollege which would exemplify the Chris- an principles that had motivated her life. o it was that after 20 years association with he YWCA movement as a charter member, volunteer worker, and finally as general ecretary for Japan, she resigned. She de- oted herself to the founding of the school which was opened in 1929 as the Keisen Jo Gaku-en which being translated literally neans "Fountain-of-blessing Girls' learning- garden." Six years later the Japanese gov- rnment officially recognized it as a high chool. In an effort to round out her con- cept of a useful educational institution, Miss Kawai applied for permission to raise the Horticultural Department to college rank. Her application faced the determined opposi- tion of the government authorities who de- manded that the clause in the constitution that the school was founded on "Christian principles" be deleted. Miss Kawai refused, and stood steadfast until at last the military government yielded. As result, Miss Kawai was able to demonstrate the truth in which she so steadfastly believed, the ability of women to surmount even the most difficult task that the Japanese people face, the task of physical self-maintenance in a land that is pitifully devoid of natural resources of life. Small wonder, then, that an American general in the Allied Army of Occupation, seeing what Michi Kawai had been able to do on the mountain farm where her horticultural college is located, described her as "one of the greatest women of the world at this present time."

In her visit to the United States she is taking time out for a series of talks in behalf of the International Christian University. From the inception of the idea of the university in Japan she has been an active proponent of such an institution. When the university board of trustees was organized at Gotemba in June 1949, she was present during the three-day session, and was named as a member of the board. In a devotional service which she conducted just before the group elected its leaders and at a moment in the proceeding when the assembly faced discouragement she read the familiar parable of the feeding of the five thousand, and reminded the assembly how Christ had taken the loaves and fishes and had blessed and multiplied them. "This is God's idea, this International Christian University," she said. "Let us not forget that God is able to take the leadership we provide and bless it and multiply its power, and make it adequate for His purpose." Those who heard her words forgot that they were tired and discouraged and had faith to go ahead.

That is the secret of Michi Kawai's power, the ability to look to the hills and find strength. In the face of difficulties that might have overcome an army or lesser persons she has been able to persevere, to renew her strength repeatedly, and in the end, having put her trust in the God she found as a small child, to conquer. Even when she stood alone before the great military government of Japan, and defied the forces which would have made her deny that her school was a Christian institution she did not falter or equivocate. Christian America is the richer for her visit to us, and Christianity is the stronger for her life and her work.

• • • • • •

"I have discovered that people in whom religion is not a deep experience are always arguing about it. Apparently they are not sure of themselves. They are forever debating and discussing it with anyone who will listen."

* * * *

"On Guard," by Joseph R. Sizoo, Garden City Books, Garden City, N.Y.

• • • • • •

Churchmen Differ Over Birth Control Bill

HARTFORD, Conn. (RNS) — Differences between Protestants and Roman Catholics in this state over birth control were aired at a long hearing before the public health and safety committee of the General Assembly here.

Under consideration was a bill that would permit a physician to prescribe contraceptives for a woman whose life he believed would be endangered by pregnancy. The bill would modify a Connecticut law forbidding the use of contraceptives.

Protestant proponents of the bill were headed by the Rev. C. Lawson Willard, Episcopalian minister of New Haven, while the Catholic opponents were led by Joseph P. Cooney, of Hartford, a former state senator and counsel for the Catholic diocese of Hartford.

Deploring what he called the religious aspect of the issue, the Rev. Robert Luckhart of New Haven said that the bill would not "compel anyone to violate his own moral or religious code."

Another Protestant witness was the Rev. Edwin H. Tuller of Hartford, who declared that the chief issue was not birth control practice, but whether physicians would be permitted "to restore life to patients whose lives are in danger."

The Catholic opposition was based on the contention that the prevention of pregnancy is a violation of moral and natural law. Mr. Cooney quoted leaders of Protestant seminaries as stating that it is "the duty of citizens to recognize natural and moral law and oppose any legislation contrary to it."

The bill is expected to be passed by the Republican-controlled House, but the Democratic-controlled Senate will probably defeat it.

Plan Pre-induction Counseling Program

WASHINGTON, D.C. (RNS) — A program for pre-induction counseling of Catholic youth about to enter military service is expected to result from a survey authorized by the Administrative Board of the National Catholic Welfare Conference at its semi-annual meeting here.

Participating in the survey will be the National Catholic Community Service and the youth and education departments of the National Catholic Welfare Conference.

The study will determine what can be done to help teen-agers faced with induction make the transition from civilian to military life.

Methodist Chaplains Increase By 100 During Korean Crisis

Shown in the picture are (seated around table L. to R.) Dr. Ralph D. Smith, the Rev. Carson E. Reber, Bishop Charles W. Flint, first vice-chairman; James F. Farr, Rear Admiral William N. Thomas (retired), D. Stewart Patterson, executive secretary; Bishop G. Bromley Oxnam, first vice-chairman; Bishop A. Frank Smith, Dr. George S. Reamey. Standing (L. to R.) Dr. Harold N. Smith, Dr. Charles A. Robbins, the Rev. Fred H. Heather, Jr., associate secretary and treasurer; Charles Candler, Congressman James I. Dolliver, Halley P. Johns, Dr. H. A. Price, Dr. Edgar A. Love, Chaplain Donald C. Beatty.

New York — "The spiritual and moral welfare of the men in the armed services is of prime importance," Congressman James I. Dolliver of Illinois told colleagues in explaining why he had left the Nation's Capitol to attend the annual meeting of the Methodist Commission on Chaplains.

The same conviction brought other members of this 19-man body to New York April 9th from as distant states as Texas and Washington.

The presence of an impressive array of Generals, Admirals and their ecclesiastical equivalents as guests of the commission at the luncheon attested a similar concern in the well-being of the man in uniform.

Exactly 100 more Methodist ministers are in military service than when hostilities broke out in Korea, D. Stewart Patterson of Washington, D.C., executive secretary of the commission, reported. The number now stands at 341. Fifty more are needed by June 1st.

More than 600 Methodist pastors hold reserve commissions. In addition, there are 40 full-time and 16 part-time Methodist ministers in Veterans' Administration Hospitals, and about 100 serving in civilian, state and county institutions.

While spiritual ministrations cannot be expressed or evaluated by statistics, Mr. Patterson stated that a summary of monthly reports showed Methodist chaplains to have conducted 17,922 services with an attendance of 1,490,762; held 8,624 communion services and baptized 3,292 persons.

That the culture of the next decade will be greatly affected by the kind of life our armed forces live during this period of quasi-garrison state, is the opinion expressed by the luncheon speaker, an expert in this field, Dr. Sherwood Gates. He is chief of the office of Community Services of the Air Force.

Mr. Patterson, however, stated that there is still too wide a gap between the church and its chaplains, and too little concern by local churches near military installations for the military personnel.

Bishop G. Bromley Oxnam, vice-chairman of the commission, presided in the absence of Bishop W. W. Peele.

Numerous chaplains were present, three of whom, just back from active service, were presented formal letters of appreciation, citing them for "spiritual ministries of understanding, consolation and guidance under adverse and dangerous conditions." They were Chaplain J. Glenn Power (Lt. jg.), Florida Conference, serving with Marine Corps.; Chaplain Holland Hope, (Capt.), New Mexico Conference, serving with paratroopers; and Chaplain Thomas E. Adams, Jr., (Maj.), Ohio Conference.

Dr. J. C. Bieri Passes

Dr. John C. Bieri, retired Methodist m ister of the Philadelphia Conference father of Miss Katheryne J. Bieri, Metho missionary personnel secretary, died in Methodist Hospital, Philadelphia, March 3

Author of several hymns, Dr. Bieri founder and president of the Pocono Instit of the Epworth League, Methodist yo group. He was admitted to the Philadelp Conference in 1902. With his daughter missionary in India prior to her appoi ment as a Board of Missions official, Dr. Bi visited mission stations in Latin Ameri China, Japan, Malay, the Philippines.

The funeral was held at Bala-Cynw Methodist Church, Philadelphia, April 3

Is Your Church Seeking A Building Fund?

(Continued from Page 3)

study carefully the reports of the activiti requirements committee. It should study available written material on the subject church construction. It should develop a procure preliminary sketches, plot plans a photographs which would be typical of t facilities that might be required. Finally, should employ the architect and take char of the construction of the facilities as we as the purchase of new equipment.

Timing

The five members of the building progra committee should hold several prelimina meetings to discuss and thoroughly unde stand their respective duties. The three su committee chairmen should submit lists c their proposed committee members' name for discussion at these meetings before pro ceeding with the enlistment of their com mittee members.

In most cases it is considered advisable fo these sub-committee chairmen to agree o

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ative schedules or at least final dates by ch they will have completed certain ses of their work.

'he first general report given to the entire nbership should be a combined report of preliminary findings and recommenda- ıs of all three sub-committees. There are umber of ways of handling such a report, if it is done at a special meeting of the gregation, the chairman of the building gram committee should allow each of the ee sub-committee chairmen to report on part of the program, and the minister or building committee chairman should con- de with a condensed summary and definite ommendations upon which the congrega- ı can take positive action.

neral

Much of the success of a building program pends upon the willingness of the church ders to accept certain fundamental prin- les as basic concepts.

The most important of these pertains to place the minister should take in a build- g fund program. There is no question ıt the minister must be enthusiastically in- ested, and he will be if the program is sed on a careful and comprehensive analy- of the present and future needs of the urch. The responsibility for a successful ogram must be assumed by the lay leaders d all members of the church. Unfortun- ly some lay leaders . . . especially those of ancial power and influence . . . will fre- ently try to avoid their fair share of the sponsibility by assuming that the minister the more active members should take arge and do all the work.

The next most important principle is that mature church that cannot finance its vn needs has little excuse for existing." It ems that there is a rather prevalent errone- ıs impression that many churches are built funds from outside the membership of e church. Sometimes ten per cent of the nount needed comes from friends who are ot members of the church, but most church- are built entirely by the gifts of their own embers. The right approach is not to an on outside gifts but to obtain as much possible from within the church member- ıip.

One of the greatest problems in church uilding plans revolves around the question f "how much to borrow?" It seems that ost churches either refuse to borrow at all r are willing to borrow too much. Neither is right unless the required facilities can be paid for without borrowing.

The greatest obstacle to any church building program is the "subjective thinking habit" of most of the membership. Such a program must be approached on a completely objective basis. Until every member can be impressed with the urgent need for an increased and improved program of church activities which will be made possible by the construction of new or improved facilities, subjective thinking is bound to handicap and delay the program.

In this early type of fund-raising campaign, the appeal is based on the need for additional or improved activities. Instead of final architect's drawings, symbolic sketches and typical photographs are used, and the campaign is recognized as an effort to find out "how much can be raised." Not until after such a campaign has been completed and pledges (payable weekly for a period of two or three years) have been made by all the members does the construction committee start to work with an architect on the actual building plans. As a result, there is much less confusion because the amount of money that will be available for the construction program is no longer a controversial question.

In the final analysis a building program, large or small, is a very important event in the life of any church. Nothing can be taken for granted. It should be carefully organized from the very beginning. To be completely successful it must be accomplished with a maximum of strong leadership, resourcefulness, thoroughness, tactfulness and dispatch.

Dollars held in World Service Treasuries do not serve the world. May 31 is the deadline for local church treasurers to send all World Service and Conference Benevolence money to conference treasurers. Church members: you can assist the work of your church greatly by keeping your pledges paid up to date.

Boston Area Calendar

Apr. 24-27 — Northeastern Jurisdiction Woman's Society of Christian Service Tenth Annual Meeting, Mount Vernon Place Methodist Church, Washington, D. C.

Apr. 26 — Annual meeting of Boston District, Woman's Society of Christian Service, Hyde Park Methodist Church, 6:30 p.m.

Apr. 28 — Providence District Licensing Committee, Haven Methodist Church, E. Providence, R.I., 2:30 p.m.

Apr. 30 — Lynn District Spring Conference, Glendale Methodist Church, Everett, Mass., 2 p.m.

Apr. 30 — Springfield District Conference, Westfield, Mass., 2:30 p.m.

May 2-6 — Troy Conference, Saratoga, N. Y. Bishop W. Earl Ledden presiding.

May 4 — Annual meeting of Lynn District, Woman's Society of Christian Service, First Methodist Church, Lynn, Mass., all day.

May 4 — May Fellowship Day.

May 6 — Religious Education Institute, Evangelical Congregational Church, Hingham, Mass., 2:30-9:00 p. m.

May 6 — Providence District Conference, First Church, Pawtucket, R.I., 3:15 p.m. Dr. G. Ernest Thomas will be the evening speaker.

May 6-13 — National Family Week.

May 7 — Advance meeting for young people of the New Hampshire Conference Northern District, North Haverhill, 6:00 p. m.

May 8 — Advance meeting for young people of the New Hampshire Canference Northern District, Lancaster, 6:00 p. m.

May 9 — Advance meeting for young people of the New Hampshire Conference Northern District, The Weirs, 6:00 p. m.

May 9-13 — New York East Conference, Brooklyn, N. Y. Bishop William C. Martin presiding.

May 9-13 — Maine Conference, Wesley Church, Bath, Me.

May 9-13 — New York Conference, Poughkeepsie, N. Y. Bishop Alexander P. Shaw presiding.

May 10 — Maine Conference Woman's Society of Christian Service luncheon at the Winter St. Church, Bath, Me., 12:30 p. m.

May 10 — Advance meeting for young people of the New Hampshire Conference, Northern District, Newport, 6:00 p. m.

May 11 — Advance meeting for young people of the New Hampshire Conference, Northern District, First Church, Manchester, 6:00 p. m.

May 11 — Annual meeting of Worcester District Woman's Society of Christian Service, Leominster (Mass.) Methodist church, all day.

May 16-20 — New England Conference, Trinity Church, Springfield, Mass.

May 23-27 — Newark Conference, Bloomfield, N. J. Bishop Costen J. Harrell presiding.

May 30-June 3 — New Hampshire Conference, Main St. Church, Nashua, N. H.

June 6-10 — New England Southern Conference, Trinity Union Church, Providence, R. I.

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Inquiries can be addressed to Mr. Shultz at No. 4 Fernald Drive, Cambridge, Mass. Without obligation or cost he will be glad to confer with you on any phase of your fund raising needs.

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